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1. 2022

1.1 October

Honouring the body by Marion Woodman (2022-10-01 04:33)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Honoring the Body by Marion Woodman

Honouring the body by Marion Woodman

Grounded in the psychological assumption that nothing exists save as it is perceived, Carl

Jung argues that the recognition of the act of perception as a creative rather than passive act is the essential ground for any understanding of the world in which we move, live and have our being.

The world as body existing independently of our perception of it is, for Jung, an abstraction, which, while conceivable, is not actual.

Jung's interest, like my own, is in the actual, rather than conceivable, body.

While it may well be argued that the actual body is the body perceived by the five senses, William Blake, refuting materialism, argues that the body is "a portion of Soul", the five senses being for him "the chief inlets of Soul in this age" (Blake, 1982, p. 34).

Blake's intention, like Jung's after him, an intention which I share, is not to reject that "portion of Soul discerned by the five Senses", but to enlarge this "portion" as the so-called physical body to its fully human size as what Samuel Taylor Coleridge, another Romantic poet who prefigures the psychology of Jung, calls, "the whole soul of man in activity" (Coleridge, 1983, pp. 15-16).

When this soul-expansion occurs, Blake explains, "Man's earthly lineaments" prove to be "more extensive than any other earthly things" (Blake, 1982, p. 115).

For Jung, this expansion or extension is the product of an enlargement of the act of perception to include the unconscious operations of the psyche as its hidden or buried source.

"For, in the last analysis," Jung explains in *The Archetypes of the Collective*

Unconscious, "psychic life is for the greater part an unconscious life that surrounds us on all sides – a notion that is sufficiently obvious when one considers how much unconscious preparation is needed, for instance, to register a sense-impression" (Jung, 1971, p. 57).

What may be "sufficiently obvious" to Jung, however, is what is clearly not yet sufficiently obvious to those scientists now focusing their full attention upon the way in which the brain as a physical organ registers sense impressions to produce images which constitute what we call body.

Though the empirical evidence of body is overwhelming, so much so that to doubt its existence is to defy credibility, the reason there is something rather than nothing still remains a mystery.

It is with this mystery that I am concerned, even as, I believe, it concerns everyone who is seriously engaged with understanding, if not resolving, the mystery of perception.

The question that must be asked and is asked, is: What is it that we perceive? What is the body?

My approach to this question, which I do not treat as an answer, lies in my engagement with the Jungian, as distinct from the Freudian, notion of the unconscious as the source of consciousness rather than its abjection, which is to say what consciousness rejects.

Jung's concern, like mine, is with "how much unconscious preparation is needed. . .to register a sense impression" (Jung, 1971, p. 57).

The unconscious preparation that is required, so long as it remains unconscious, brings to the registering of a sense impression a consciousness that belies the unconscious psychic work that goes into it.

In the apparent absence of this unconscious work, there is no need to question the impressions of sense.

For the conscious acknowledgement of them, they simply exist as nakedly announced, objective - out there - self-evident facts.

They are, or appear to be, in no sense a projection created by the unconscious.

Since I accept the unconscious as the source of perception and not as the object of perception, I treat the registering of a sense impression as a subjective act, which needs to be owned by the perceiver as an unconscious act.

The owning of the unconscious act is at once the acknowledgement of the unconscious and, as an acknowledgement, the bringing of it to consciousness.

This process of bringing the unconscious to consciousness is, as I understand it, the shaping of a conscious body, rather than an unconscious body, which Jung, following the alchemists, call the "subtle body" (Jung, 1971, p. 114).

The "subtle body" is like the lapis or philosopher's stone for the alchemist: it is not there until it is brought to consciousness.

"All Bibles and sacred codes", writes Blake, "have been the causes of the following errors.

1. That Man has two real existing principles, viz: a Body & a Soul.
2. That Energy, call'd Evil, is alone from the Body, & that Reason, call'd Good, is alone from the Soul.

1. That God will torment Man in Eternity for following his Energies" (Blake, 1982, p. 34).

Blake then goes on to argue that “the following Contraries to these are True” . . . “Energy”, he insists, “is the only life and is from the Body and Reason the bound or outward circumference of Energy. Energy is Eternal Delight” (Blake, 1982, p. 34).

My work is in this Blakean/Jungian sense a celebration of the Body, the energy of which is a source of “Eternal Delight.”

This “Delight” does not exist for me in the exercising of its muscles or the comforting of its nerves.

Its “Delight” resides in the recognition that the muscles and the nerves are “portions” of soul, which, as muscles and nerves, cry out for soul recognition.

This recognition I call Presence.

Soul in this sense is the body’s consciousness of itself, which is its release from its burial in the unconscious.

Blake describes this bringing to consciousness, as does Jung after him, the resurrection of the dead, which I take to be the true metaphorical meaning of the incarnation, an incarnation too long religiously understood as a source of suffering conducting to crucifixion.

Blake rejected this religious notion as an error. And so did Jung. And so do I.

Presence as “the whole soul. . . in activity” (Coleridge, 1983, pp. 15–16), affirming its Presence as body is the goal I set out to achieve, not by striving to overcome the obstacles that stand in its way, but by recognizing that those apparent obstacles – the body’s apparent resistance to soul – is the way.

By listening to the resistance as the cry of the soul buried in the resistance, the listener heeds the cry in something of the same way that a mother heeds the cry of her infant.

In this essential respect, attending to the needs of the soul as it awakens in the unconscious body – one image of which is the Madonna and child, which too often becomes a Pieta – is the work of the feminine.

The logos, which dialectically informs this work directing it toward its inherent object, may be described as the masculine.

“Without Contraries is no Progression”, writes Blake (1982, p. 134).

The union of the two (masculine and feminine) described by Jung (as by the alchemists) as the inner marriage or hierosgamos, is the true Androgyne, which I believe is the psychic ground of one’s creative relationship to oneself as a body-soul, a relationship which finds its communal counterpart in other persons committed to the same inner process.

While this perception of community is only now after long labour moving toward its birth as a wider consciousness of it, its birth, as a new global society confronted on all sides with its

threatened extinction, is fast becoming a matter of life or death.

I think here of the woman in Revelation who is described as “a great wonder in Heaven” (The Holy Bible, Revelation, v. 1-2).

She is “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered” (The Holy Bible, Revelation, v. 1-2).

The wonder that accompanies this vision is a patriarchal dragon, which stands before the woman, who is ready to be delivered, “for to devour her child as soon as it is born” (The Holy Bible, Revelation, v. 1-2).

The feminine has its work cut out for it, as indeed does the new masculine whose birth is perhaps even more laborious.

As a Jungian analyst, I embrace it as the work of the midwife, assisting the soul-body down its difficult birth canal to its long expected, long delayed birth.

The metaphorical understanding of this birth process I assign, in part, to the interpretation of dreams in which the soul, asleep in the unconscious body, dreams it is awake.

“Awake! awake O sleeper of the land of shadows, wake! expand!” (4.6), cries Blake, addressing the soul as his reader in the opening lines of his epic, Jerusalem.

Presence as I understand it is the soul-body’s celebration of its own consciously recognized operations.

Declaration of interest: The author reports no conflicts of interest.

The author alone is responsible for the content and writing of the paper. Marion Woodman, *Counselling Psychology Quarterly*, Vol. 21, No. 2, June 2008, 119-121

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1. <https://www.facebook.com/groups/56536297291/>

2. <http://www.tandfonline.com/loi/ccpq20>

Jenna Lilla PhD's Enlighten Consciousness [An Excellent Website] (2022-10-02 03:11)

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[1]Enlighten Consciousness Symbols on the Path to EnlightenmentSymbols on the Path to Enlightenment

- [2]Life Coaching
 - [3]My Approach to Coaching
 - [4]The Coaching Session
 - [5]Jenna Lilla
- [6]Path to Enlightenment
 - [7]Path to Enlightenment
 - [8]Spiritual Meaning of Dreams
- [9]Symbols for Self-realization
 - [10]Dragons and Serpents
 - [11]Divine Child
 - [12]Enlightenment
 - [13]Life Energy
 - [14]Mandala
 - [15]Non-duality
 - [16]Rebirth
 - [17]Sacred Feminine
 - [18]Self-realization
 - [19]Shadow

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You are the light

Light is a metaphor for the luminous nature of consciousness.

Enlightenment has occurred throughout time, among peoples all around the world. The word 'enlightenment' brings to mind the experience of light... shining, luminous, revealing. Light is capable of dispelling darkness.

The symbol of light almost universally evokes a felt sense. This is the power of a spiritual symbol.

Light and dark are universal symbols found in most spiritual teachings. Light symbolizes the true nature of the consciousness. Darkness symbolizes a lack of consciousness.

In myths, the forces of light and dark are often seen in a battle of opposition. This archetypal battle represents the struggle inherent in the process of becoming conscious. Light symbolizes the path toward the consciousness.

The emergence of consciousness is often likened to the dawn as the emergence of morning light. It can be likened to coming out of a dark cave to experience the light for the first time. Light is a quality of consciousness.

Enlightenment is consciousness. The process of enlightenment involves removing the dark veils of illusion that obscure consciousness.

Symbols can be thought of as a map that guide on the path of enlightenment. While the process of enlightenment is unique for each individual, there are universal elements to the experience. Spiritual symbols illustrate the universal elements inherent in the process of enlightenment.

This website provides spiritual symbols for every person in every stage of the spiritual journey. You will find many articles on the [20]path to enlightenment and[21] symbols to guide you in the process of Self-realization.

1. <https://enlightenconsciousness.com/>
2. <https://enlightenconsciousness.com/enlightenment-coaching/>
3. <https://enlightenconsciousness.com/life-coaching/>
4. <https://enlightenconsciousness.com/the-coaching-session/>
5. <https://enlightenconsciousness.com/jenna-lilla>
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8. <https://enlightenconsciousness.com/category/articles/spiritual-meaning-of-dreams/>
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18. <https://enlightenconsciousness.com/category/spiritual-symbols/self-realization/>
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20. <https://enlightenconsciousness.com/category/articles/path-to-enlightenment/>
21. <https://enlightenconsciousness.com/category/spiritual-symbols/>

Marie-Louise Von Franz Reflect and Take Back Your Projections (2022-10-03 04:11)

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[1]Marie-Louise Von Franz Reflect and Take Back Your Projections

1. https://www.youtube.com/watch?v=uEQz4ZE_ppQ

The Hero must fall for the sake of our Redemption (2022-10-04 05:39)

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[1]Carl Jung Depth Psychology Facebook Group



[2]

[3]The Red Book: A Reader's Edition (Philemon)

We think that there is singleness within us, and communality outside us. Outside of us is the communal in relation to the external, while singleness refers to us. We are single if we are in ourselves, but communal in relation to what is outside us. But if we are outside of ourselves, then we are single and selfish in the communal. Our self suffers privation if we are outside ourselves, and thus it satisfies its needs with communality. Consequently; communality is distorted into singleness.

If we are in ourselves, we fulfill the need of the self we prosper, and through this we become aware of the needs of the communal and can fulfill them. If we set a God outside of ourselves, he tears us loose from the self since the God is more powerful than we are. Our self falls into privation. But if the God moves into the self he snatches us from what is outside us. We arrive at singleness in ourselves. So the God becomes communal in reference to what is outside us, but single in relation to us. No one has my God, but my God has everyone, including myself. The Gods of all individual men always have all other men, including myself So it is always only the one God despite his multiplicity You arrive at him in yourself and only through your self seizing you. It seizes you in the advancement of your life.

The hero must fall for the sake of our redemption, since he is the model and demands imitation. But the measure of imitation is fulfilled. We should become reconciled to solitude in ourselves and to the God outside of us. If we enter into this solitude then the life of the God begins. If we are in ourselves, then the space around us is free, but filled by the God.

Our relations to men go through this empty space and also through the God. But earlier it went through selfishness since we were outside ourselves. Therefore the spirit foretold to me that the cold of outer space will spread across the earth. With this he showed me in an image that the God will step between men and drive every individual with the whip of icy cold to the warmth of his own monastic hearth. Because people were beside themselves, going into raptures like madmen.

Selfish desire ultimately desires itself You find yourself in your desire, so do not say that desire is vain. If you desire yourself you produce the divine son in your embrace with yourself Your desire is the father of the God, your self is the mother of the God, but the son is the new God, your master. If you embrace your self then it will appear to you as if the world has become cold and empty The coming God moves into this emptiness.

If you are in your solitude, and all the space around you has become cold and unending, then you have moved far from men, and at the same time you have come near to them as never before.

Selfish desire only" apparently led you to men, but in reality it led you away from them and in the end to yourself which to you and to others was the most remote. But now, if you are in solitude, your God leads you to the God of others, and through that to the true neighbor, to the neighbor of the self in others.

If you are in yourself you become aware of your incapacity. You will see how little capable you are of imitating the heroes and of being a hero yourself So you will also no longer force others to become heroes. Like you, they suffer from incapacity Incapacity; too, wants to live, but it will overthrow your Gods. [Carl Jung, The Red Book, Page 245.]



1. <https://www.facebook.com/groups/56536297291/>
2. <https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/02/8d154-redemption.jpeg>
3. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=1790VGESX796P&keywords=jung+red+book&qid=1574973726&srefix=jung+%2Caps%2C173&sr=

Carl Jung: "The combination of priest and medicine man is not so impossible as you seem to think." (2022-10-05 05:40)

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[1]Carl Jung Depth Psychology Facebook Group

[2]



[3]C.G. Jung Letters, Vol. 1: 1906-1950

To Father Victor White

Dear Victor, Bollingen, 8 January 1949

Thank you cordially for your nice human letter!

I know now at least where you are. I was afraid America had spirited you away altogether.

It is of course just like me to forget your most helpful and comprehensive letter about the anima Christi, i .e., to forget to thank you.

As a matter of fact I felt particularly grateful to you for having answered my request so thoroughly.

Such things happen to me time and again and always have happened, namely that my feelings or a certain kind of them are suddenly no more in sight, especially in that moment when I should acknowledge them.

That's how the inferior function behaves.

Your cryptic remarks about "synchronistic effects" on Dec. 16th arouse my curiosity, since I feel peculiarly innocent as to ulterior motives of my letter.

This feeling of innocence may prove the contrary. I am sorry you can't tell me more about it.

On my side it was an inner urge that prompted me to write.

I felt a need to hear from you.

The effect America had upon you looks exactly like something that went right through to the unconscious, whence it will appear again after a more or less prolonged incubation, in a new form.

The combination of priest and medicine man is not so impossible as you seem to think.

They are based upon a common archetype, which will assert its right provided your inner development will continue as hitherto.

It is true, the "fringe" of new things is always made up of funny figures.

I imagine we could have observed very similar lunatics among the early Christian followers, f.i. those people who were cured of possession.

After all, England and our old world is your Rhodus, hie salta.

One's anxiety always points out our task.

If you escape it you have lost a piece of yourself, and a most problematic piece at that, with which the Creator of things was going to experiment in His unforeseeable ways.

They are indeed apt to arouse anxiety.

Particularly so, as long as one can't see below the surface.

The independent mind in you is subject and object of the divine experiment. . . . If you

feel isolated in England, why don't you make one of your fratres into a real brother in the spirit?

When I came to Zurich, the most materialistic city of Switzerland, there was nobody ready-made for my needs.

I then shaped some for me.

They were meant for this experience.

One could see it from their dreams.

Sorry this is a long letter again.

Don't trouble to answer it.

Yours cordially,

C., G . Carl Jung, Letters Vol. 1, Pages 516-517.



1. <https://www.facebook.com/groups/56536297291/>

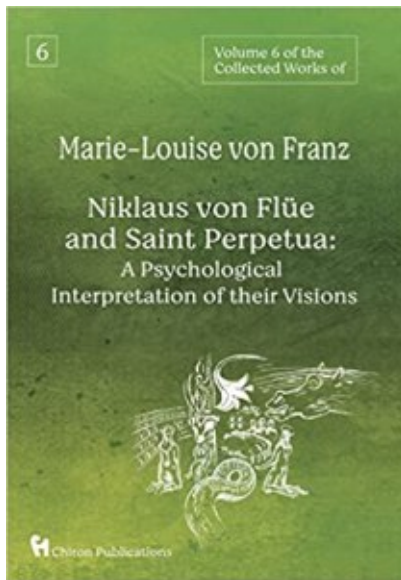
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Chapter 19 Interpretation of the Second and Third Visions (2022-10-06 04:52)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 19

Interpretation of the Second and Third Visions

301 Perpetua's second vision contains a piece of the more personal side of her problem in a language that is more accessible to her conscious world, although it touches upon the same basic motifs that appeared in the first vision.

302 This is the dream of the little brother, Dinocrates, in the underworld.

The Roman Catholic Church takes such visions very concretely and uses them as a basis for its doctrine of the intercession of saints, which has the effect of succoring the souls in Purgatory. (Perpetua herself seems to have interpreted the dream in this sense.)

303 If, however, we consider the dream on the subjective level-that is, in the first place as an inner event-Dinocrates (like Saturus in the first vision) undoubtedly embodies a spiritual content in Perpetua herself.

His suffering, as portrayed in the dream, is in some way identical with her own painful condition.

This suffering should therefore be understood as the inner need that caused her to yearn for the "fountain of living water;" the baptismal water.

304 To Perpetua, this little brother who died in early childhood, together with all the memories which are linked with him, represents a piece of her own past, something childlike, a spirit in herself as yet unbaptized for whom the redeeming truth, symbolized by the water, is literally "too high:"

This is shown by the fact that the edge of the piscina (pool) is beyond the child's reach.

Between Perpetua and this little brother there is a "great distance:"¹ which means that consciously she is far removed from this childish spiritual attitude, though it still clings to her.

And this is also corroborated by the fact that she tells us she had not thought of him for a long time.

305 This childish piece of paganism in Perpetua-the dream figure Dinocrates-is suffering from a cancer; that is to say, he is subjected to a state of inner decay which cannot be arrested.

Thus, the dream points to a regression, or rather to a difficulty which has arisen in Perpetua's inner development, which is perhaps the danger of allowing herself to be influenced by her father, who strove with all his might and all the authority he possessed to have her recant her faith.

(This is probably why her resistance to the Christian attitude is represented as a "child in the Family:")

Apparently, a more childish unconscious spirit is still alive in Perpetua, one threatened with decay, one for whom the Christian truth is out of reach so that she yearns in vain for its redeeming effect.

306 Franz Josef Dolger, in his essay on the Dino crates vision, points out that this picture of the underworld coincides exactly with the pagan concept of Hades rather than with the Christian notion of Purgatory.

Thus, the pagan in Dinocrates is even more clearly emphasized.²

It also recalls the description of the underworld in the Book of Enoch (chapter 22), as divided into a dark place for sinners and a light place, in the middle of which there is a "bright spring of water:"

307 The idea that the dead suffer from thirst in the underworld is again an ancient and widespread idea that is also found in the third vision of the Shepherd of Hermas.

Dolger goes on to prove that the vision here refers to the belief, prevalent in antiquity, that those who

had died before their time or had suffered a violent death, underwent particular torment in Hades and could only be delivered through the prayers of the living. 3

308 Looked at from a psychological point of view, this idea is the symbolic representation of the fact that contents of the unconscious, which are split off and unable to live fully in reality, become negative and appear as ghosts seeking release, so to speak.

In other words, they cause psychological disturbances, as seems to be the case here where just such a split-off content belonging to Perpetua's childhood is concerned.

309 When the pagan attitude in Perpetua is represented as a child, the dream may possibly be alluding to the fact that pagan consciousness is relatively infantile when compared to the Christian attitude.

Rufinus, at all events, has expressed this view:

310 He [a saint] taught all men that they should direct their minds away from the visible and material things to the invisible and immaterial.

"It is indeed time," he said, "that we turned to an occupation of this kind, for we cannot always remain boys and children, but must now once for all rise to the higher spiritual things and become grown men:"⁴

In the third vision, shortly before Perpetua's death.

Dinocrates again appears to her, transfigured and redeemed by the water of life.

The decaying wound on his face is healed over, and he "went off to play as children do:"

Thus, he had become the image of one reborn in novam infanti and, as such, his fate also represents a forecast of Perpetua's own situation and development.⁵

For, whereas in the second and third visions she experiences everything in the person of Dinocrates or as an onlooker, in the fourth dream she herself is confined in the dark prison and has to take up the fight with the spirit of darkness in order to receive the bough of the tree of life.

312 A modern dream should be mentioned here, one which contains the same symbolism in a most striking way, and which, moreover, arose out of a situation similar to Perpetua's.⁶

It is the dream of the Roman Catholic student Sophie Scholl, a girl of 21 who was guillotined in Munich for spreading anti-Nazi propaganda.

In prison the night before her death, she dreamed that on a beautiful sunny day she was carrying a child in a long white robe to its christening.

The way to the church led up a steep mountain, but "firm and safe" she carried the child in her arms. Suddenly, without warning, a crevasse opened in front of her.

She had only enough time to lay the child safely down before she crashed into the depths.

313 In reality, Sophie died with immense courage.

She herself interpreted her dream in the sense that the child's white robe stood for the idea for which her own death prepared the way.

The steep path up to the church recalls the ladder of Perpetua's first vision, which represented the difficult way of individuation.

The fate of the child that has not yet been christened points to Dinocrates.

The abyss is an image of the "jaws of death" which swallow up the mortal side, whereas the Divine Child-the Self in the process of becoming-lives on.

314 One can hardly help being deeply moved and impressed by the way in which the unconscious reacts:

Without the faintest sentimentality but with unerring certainty, it represents the real, significant inner process and conveys symbolically the absolute knowledge which provides real support.

315 The pitiful condition of little Dinocrates in Hades and his redemption recall most vividly the contemporary alchemical concepts of those "bound in Hades" who yearned for the divine water, the hydor theion.

In the Treatise of Comarius to Cleopatra, for instance, we read that the holy waters descended from on high to visit the dead-prostrate, chained, and crushed in the darkness of Hades-and that the pharmakon zoes (medicine of life) penetrated them and revived them; and he (the spirit) clothed them in divine and spiritual glory, and they came out of the earth.

And it was said:

316 They array themselves in light and glory; in that they had increased in accordance with nature, and their figures had been transformed, and they had arisen from sleep, and had come forth from Hades.

The body of the fire had given them birth. [Compare Dinocrates' feverish heat (aestus)!] ... and as they came forth from it they clothed themselves in glory, and it [the body of the fire] brought them complete oneness, and the image was fulfilled through body, soul and spirit, and they became one. 7

317 Dinocrates drinks the water from a golden flask, which also strikes one as a remarkably alchemical motif.

It recalls the vessel of Hermes (vas Hermetis) which was in some way imagined to be consubstantial with its contents.

In the Hermetic treatise *The Krater*, we read that after God had created the universe, he filled a vessel,

a kind of baptismal font (compare the *piscina*), with *Nous* and sent it down to earth, so that people who dipped themselves in it should receive a share of *ennoia* (consciousness, enlightenment).⁸

318 We find another Christian vision which parallels *Perpetua's* in the *Passio SS Mariam et Jacobi*.

A martyr named *Marianus* found himself transported in a dream to a heavenly grove of pines and cypresses:

319 In the middle there stood the overflowing basin of a pure and transparent fountain, and there *Cyprianus* [a martyr who in reality had already died] took a phial which lay at the edge of the fountain and drank; then replenishing it anew, he handed it to me and I drank with joy and, as I said, "*Deo gracias*," I awoke at the sound of my own voice.

320 Water, as Jung says, ((is an excellent symbol for the living power of the psyche:⁹ It is also spiritual and as such is often of a fiery nature.

321 The quickening influx of energy from the unconscious may well be looked upon as the effect of the Christian faith, and the water of the *piscina* is here an intimation of a kind of baptismal water, a symbol of Christ or of the Holy Ghost.

Thus, for instance, *Justin Martyr* says:

As a spring of living water from God, in the land of the heathen barren of all knowledge of God, has this Christ gushed forth, who appeared also to your people, and healed them that from their birth and in the flesh were blind, dumb and lame Also he awoke the dead This he did in order to convince those are ready to believe in him that, even if a man be afflicted with any bodily infirmity and yet keeps the

commandments given by Christ, he shall be awakened at the second coming with an uncrippled body, after Christ has made him immortal and incorruptible and without sorrow.¹⁰

323 In the first *Dinocrates* dream, *Perpetua* had felt herself to be inwardly cut off from this living spiritual effect of the Christian teaching, entangled in unconsciousness and over-powered by the weight of outer events.

But the following dream-her third vision which she had in prison shortly before her death, shows her little brother cured of his ills and happy, playing in the Beyond.

324 This clearly implies that in the meantime, as a result of her intercession-that is, through being consciously concerned with the problem which *Dinocrates* embodies-she has grown both inward and upward; she has attained an attitude in which the Christian truth becomes a real inner source of strength and in which her childlike side also actively participates.

At the same time, this effect must be understood as an unconscious one, for it proceeds

from the Beyond (depicted as Paradise or the Underworld).

325 Between the first Dinocrates vision and the preceding one, there is indeed no outward connection of motifs, but the inner structure certainly reveals a very striking parallel.

This is an important argument in support of the fact that we are dealing with a genuine series of dreams and not with a fabrication.

In both visions, an obstructing element comes into play: in the first, the dragon, as the reaction of the instincts; in the second, Dinocrates, representing Perpetua's own childishness.

Interpretation of the Second and Third Visions | 35



Alchemical image of the fountain of life.
(*Flower of philosophy*, 1580)

In both cases, it is a matter of reaching something higher: the ascent of the ladder to an extramundane place and Dinocrates reaching up to the piscina, which is too high for him.

Both visions depict the attainment of a symbol of the living spirit and communion with it by means of the milk as heavenly food and through the draught from the fountain of life.

Finally, in both the second and third visions, there is an allusion to rebirth: on the one

hand, in the partaking of milk as food of the reborn and, on the other, in a dramatization of the process in the figure of little Dinocrates, who goes off to play "as children do:'

327 Although the problem has undoubtedly come somewhat nearer to the dreamer's consciousness in the second vision, through being connected with a personal content (Dinocrates), Perpetua still projects the inner conflict into the figure of her pagan little brother, from whom, the vision says, she is separated by "a great distance:'

This means that consciously she is far removed from its realization.

In the third vision, however, she is quite personally and actively drawn into the problem. (It may be argued that in the first vision she also played an active part, but there the dream

only pointed to the path she was beginning to follow, and there was no actual drama.)
Marie-Louise von Franz, Page 169-176

1. <https://www.facebook.com/groups/56536297291/>
 2. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=ELVWHIN1T2NX&keywords=marie+louise+von+franz+collected+
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Carl Jung on "Vishnu" - Anthology - Quotations (2022-10-07 03:55)

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[1]Carl Jung Depth Psychology Facebook Group



But in India it has been wrapped in the mantle of Hinduism again. The Buddha is now the ninth recognized incarnation of Vishnu. The tenth is on the way, that is the white horse. But it comes only after the Buddha. Carl Jung, *Psychology of Yoga and Meditation*, Page 112

Krishna as an incarnation of Vishnu is blue, like Osiris in Egypt. The blue body symbolizes the body of a god. Carl Jung, *Psychology of Yoga and Meditation*, Page 135

Vajra means eternal, and varah is the feminine of varaha, the third incarnation of Vishnu. In this incarnation, God has taken on the form of a boar named varaha, and is represented as having a human body and a boar's head. Carl Jung, *Psychology of Yoga and Meditation*, Page 140

Vishnu sank into a profound trance, and in his slumber brought forth Brahma who, en-
30

throned on a lotus, rose out of Vishnu's navel, bringing with him the Vedas, which he diligently read (Birth of creative thought from introversion) Carl Jung, CW 5, Para 449

But through Vishnu's ecstatic absentmindedness a mighty flood came upon the world (Devouring and destruction of the world through introversion) Carl Jung, CW 5, Para 449

Of all the trees in India there is none more sacred to the Hindus than the peepul or aswatha (*Ficus religiosa*). It is known to them as Vriksha Raja (king of trees). Brahma, Vishnu, and Maheswar live in it, and the worship of it is the worship of the Triad. Almost every Indian village has an aswatha (Negelein, ed., *Der Traumschlüssel des Jaggadeva*, p. 256) Carl Jung, CW 5, Para 545

In India the symbol [dogma] developed far more organically and pursued a less disturbed course. Even the great Hindu Reformation, Buddhism, is grounded, in true Indian fashion, on yoga, and, in India at least, it was almost completely reassimilated by Hinduism in less than a millennium, so that today the Buddha himself is enthroned in the Hindu pantheon as the avatar of Vishnu, along with Christ, Matsya (the fish), Kurma (the tortoise), Vamana (the dwarf), and a host of others Carl Jung, CW 9ii, Para 272.

At the end of this cosmic age Vishnu will change into a white horse and create a new world. This refers to Pegasus, who ushers in the Aquarian Age. Carl Jung, Letters Vol. II, Page 607.

'But' C.G. went on to tell us, 'here was a living myth, for the mountain lit by the sun is said to be the wife of Vishnu; and the myth gives the story and the experience meaning. That is what myths are. E.A. Bennet, Meetings with Jung, Page 284

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.



Boar headed mother goddess shakti of boar-headed Vishnu Relief northern India 7th century



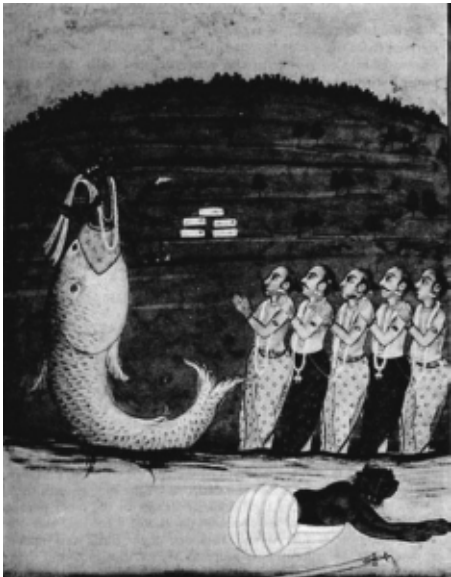
The lotus growing out of Vishnus navel with Brahma inside Relief Vijayanagar India



Vishnu as a fish Zinc figurine India 19th century



Trimurti picture. The triangle symbolizes the tendency of the universe to converge towards the point of unity. The tortoise represents Vishnu - the lotus growing out of the skull between two flames Shiva. The shining sun of Brahma forms the background. The whole picture corresponds to the alchemical opus the tortoise symbolizing the massa confusa the skull the vas of transformation and the flower the - self - or wholeness.—After an Indian painting



Vishnu in his fish incarnation



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Henry Corbin - Anthology (2022-10-07 04:53)

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[1]Carl Jung Depth Psychology Facebook Group



It is because we are here in the presence of a man alone that I would like to invite all those who feel isolated to reflect upon this book, to listen to this message, if they are truly alone ... This theology is not learned in books or by historical critique of writings, but in the night and in the suffering of the soul, in the sublime inner battle fought without compromise, or cowardice, or abdication. Henry Corbin, Cited CW 10, Para. 106)

Thus Mircea Eliade, who met Jung repeatedly in Ascona and in Mascia, confided to his diary what he had heard from Henry Corbin's wife:

"Jung is a gourmet, and really knows his way around the kitchen. Since he knows that the dining at Mrs. Frobe-Kapteyn's is not too good, he buys himself little snacks in secret and eats them alone in his room at night. But eventually word of this got out, and one of his admiring young ladies from Ascona, also in secret, sent him a roast chicken." From the same journal, the entry from 23 August 1950, obviously about a dinner together in an Ascona restaurant: "I eat with Jung, on his left, and we converse from twelve-thirty until three o'clock. He is a captivating old gentleman, utterly without conceit, who is as happy to talk as he is to listen. What could I write down here first of this long conversation? Perhaps his bitter reproaches of 'official science'? In university circles he is not taken seriously. 'Scholars have no curiosity,' he says with Anatole France. Professors are satisfied with recapitulating what they learned in their youth and what does not cause any trouble; above all, their spiritual world is in balance. For all that, I sense that at the bottom of his heart Jung is a little troubled by this indifference. That is why he is so interested in a scholar, in any line of research, who takes him seriously, or quotes or comments on him." Mircea Eliade, *Jung: A Biography* by Gerhard Wehr, Pages 273-274

Yet I must tell you how delighted I was by your [Henry Corbin] work. It was an extraordinary joy to me, and not only the rarest of experiences but even a unique experience, to be fully understood. Carl Jung, *Letters Vol. II*, Page 115.

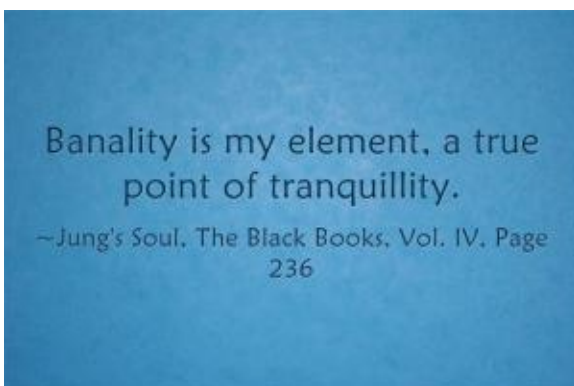


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Carl Jung on "Banality" - Quotations (2022-10-08 04:01)

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[1]Carl Jung Depth Psychology Facebook Group



He [Jung] gave himself to the everyday. Another aspect of this text is a reappreciation of the banal, of what he as an intellectual had shunned, of turning back to the smallest things, of realizing that the ultimate truths were not necessarily remote but could be recovered in the simplest of pleasures. Sonu Shamdasani, Lament of the Dead, Page 14

My whole being was seeking for something still unknown which might confer meaning upon the banality of life. Carl Jung, The End of Meaning and the Birth of Man, Page 2

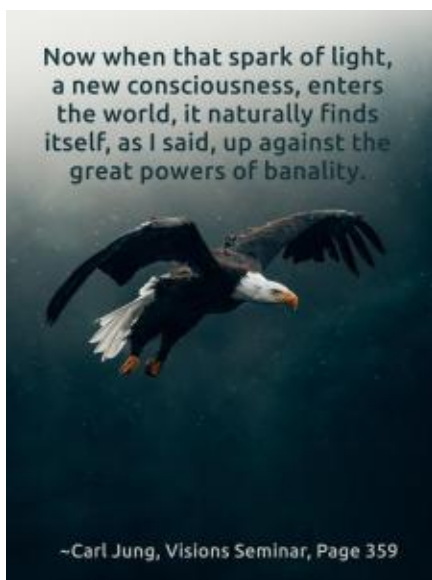
The more uncommon these highest truths are, the more inhuman must they be and the less they speak to you as something valuable or meaningful concerning human essence and being. Only what is human and what you call banal and hackneyed contains the wisdom that you seek. Carl Jung, The Black Books, Vol. II, Page 208

So—you see even banal reality is a redeemer. I thank you, dear friend, and I bring you greetings from Salome. Scholar's Daughter to Carl Jung, The Red Book, Pages 262-3.

But the small, narrow, and banal is not nonsense, but one of both of the essences of the Godhead. Carl Jung, Liber Novus, Page 230.

Banality is my element. Carl Jung's Soul, The Red Book, Page 317

In the East, yoga is not exactly what we would describe as a religious matter. An Indian would laugh at us if yoga were considered a religious act. It is completely banal and quite as ordinary as brushing our teeth is with us; it is not exaggerated or even hysterical. Carl Jung, Psychology of Yoga and Meditation, Page 235

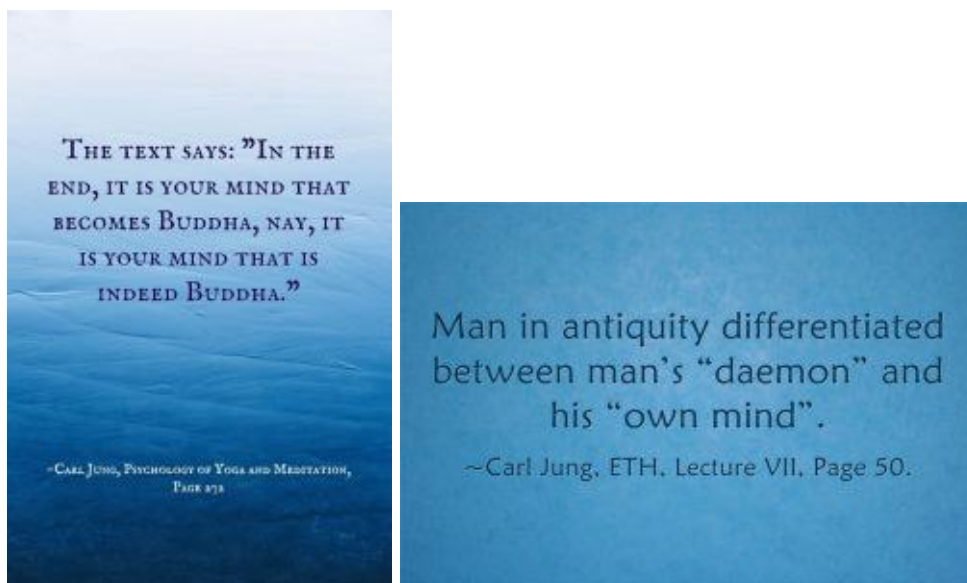


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A psychology that treats the mind as an epiphenomenon... (2022-10-09 04:01)

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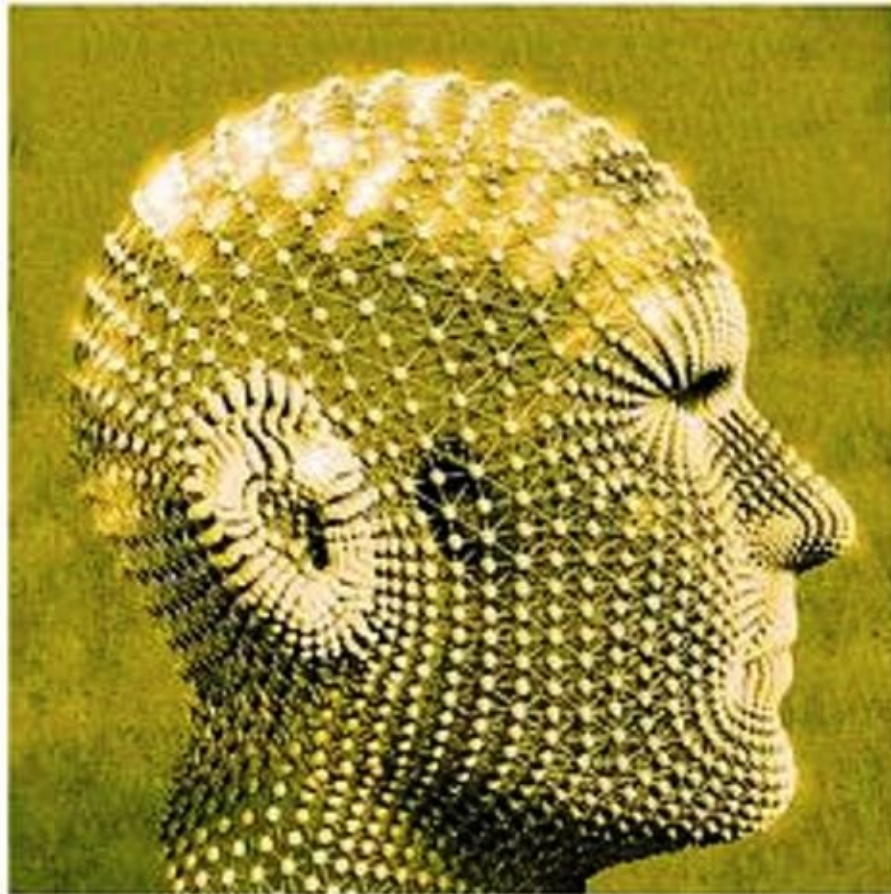
[1]Carl Jung Depth Psychology Facebook Group



A psychology that treats the mind as an epiphenomenon would better call itself brain-psychology and remain satisfied with the meager results that such a psycho-physiology can yield.

The mind deserves to be taken as a phenomenon in its own right; there are no grounds at all for regarding it as a mere epiphenomenon, dependent though it may be on the functioning of the brain.

One would be as little justified in regarding life as an epiphenomenon of the chemistry of carbon compounds. Carl Jung, CW 8, Page 10

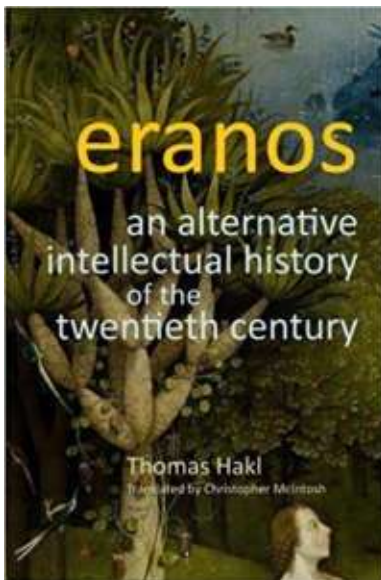


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Hans Thomas Haki, Eranos: An Alternative to Intellectual History 20 Century - Quotations (2022-10-10 04:21)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Eranos: An Alternative Intellectual History of the Twentieth Century

Here it is necessary to cite the words on this subject of Sanford L. Drob, a clinical psychologist and philosopher as well as a writer on theology and editor of the New York Jewish Review:

Jung has frequently been called a 'Gnostic,' but for reasons which I will detail in this chapter, it is my view that Jung is far more Kabbalistic than he is Gnostic, and he is 'alchemical' largely to the extent that the alchemists borrowed from and relied upon Kabbalistic ideas." Hans Thomas Hakl, *Eranos: An Alternative to Intellectual History 20 Century*, Page 48

The already mentioned Festschrift for the Eranos speaker David Miller includes a charming snapshot in which Jung's Jewish colleague Jolande Jacobi is leaning out of a window towards Gustav Heyer, and both have very happy and expectant expressions. Hans Thomas Hakl, *Eranos: An Alternative to Intellectual History 20 Century*, Page 64

If the so- called ethnically alien Christianity had really been profoundly unsuited to the Germanic peoples, they could easily have repelled it when the prestige of the Roman legions had faded.

The American Negroes do not allow themselves to be parted from their Voodoo, and the Pueblo Indians celebrate their buffalo and snake dances happily in the church. Carl Jung, *Eranos: An Alternative to Intellectual History 20 Century*, Page 73

Magda Kerényi and Ximena de Angulo, both of whom knew Jung closely over many decades, denied emphatically that he could have been an anti- Semite. Hans Thomas Hakl, *Eranos: An Alternative to Intellectual History 20 Century*, Page 73

Furthermore, Magda Kerényi, who proclaimed her own Jewish ancestry, emphasized that Jung was foremost among those who enabled Leopold Szondi to emigrate to Switzerland, thus saving him from threatened deportation to a concentration camp. Hans Thomas Hakl, *Eranos:*

On 29 July 1936 Fröbe wrote to Jung informing him that the German government had forbidden German speakers to take part in Eranos and that this would apply basically to all German university lecturers.

As she later explained in a 1944 statement to the American Embassy in Bern, Martin Buber's participation in the 1934 Eranos conference had led to difficulties with the German Ministry of Education, which in 1936 took the precaution of forbidding German speakers to travel abroad. Hans Thomas Hakl, Eranos: An Alternative to Intellectual History 20 Century, Page 98

The archive also contains a further document, dated January 1937, stemming from the SD, the Security Service of the SS, and describing Eranos as an endeavor with Freemasonry-like traits and hidden goals as well as a high proportion of Jewish participants. Hans Thomas Hakl, Eranos: An Alternative to Intellectual History 20 Century, Page 98

Allen W. Dulles, then head of the American intelligence organization, the Office of Strategic Services (a precursor to the CIA), who met Jung for the first time in 1936, exonerated him from all accusations of this kind and said, "I do not recall the slightest trace of anything Paing Jung said which indicated other than a deep anti- Nazi and anti-Fascist sentiment." In Dulles' war dispatches to the OSS bureaus in Washington and London, " Jung was even referred to as "Agent 888." Hans Thomas Hakl, Eranos: An Alternative to Intellectual History 20 Century, Page 72

Th us he informed Jung in advance, via Mary Bancroft, of the famous plot of 20 July 1944 against Hitler.

This was at a time when the group around Stauffenberg was still being formed.

The risk that Dulles took in so doing would itself appear to be clear proof that he was fully convinced of Jung's anti- Nazism. Hans Thomas Hakl, Eranos: An Alternative to Intellectual History 20 Century, Page 72.

Dulles later said, "Jung's judgment was of real help to me in gauging the political situation. His deep antipathy to what Nazism and Fascism stood for was clearly evidenced in these conversations." Hans Thomas Hakl, Eranos: An Alternative to Intellectual History 20 Century, Page 72



1. <https://www.facebook.com/groups/56536297291/>

2. https://www.amazon.com/Eranos-Alternative-Intellectual-History-Twentieth/dp/0773540873/ref=sr_1_fkmr0_1?crid=0ZE80EAMC6LG&keywords=Hakl+Eranos%3A+An+Alternative

Carl Jung on the Symbol of Losing Teeth (2022-10-11 04:20)

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[1]Carl Jung Depth Psychology Facebook Group

[2]



[3]C.G. Jung Letters, Vol. 1: 1906-1950

To Elined Kotschnig

Dear Mrs. Kotschnig, 16 April 1936

The symbol of losing teeth has the primitive meaning of losing one's grip because under primitive circumstances and in the animal kingdom, the teeth and mouth are the gripping organ.

If one loses teeth, one loses the grip on something.

Now this can mean a loss of reality, a loss of relationship, a loss of self-control, etc.

The English word grip is contained in the German word Begriff (conception or notion).

The Latin word *conceptio* means the same, i.e., catching hold of something, having a grip on something.

Thus the lost tooth also can mean that one loses a certain conception of things, a hitherto valid opinion or attitude.

For instance pregnancy can have such an effect that one loses one's grip on the psychic continuity as the physiological condition takes the lead over the mind.

The dream of the bone in the skull seems to point to the hole in the skull through which the soul escapes according to primitive belief.

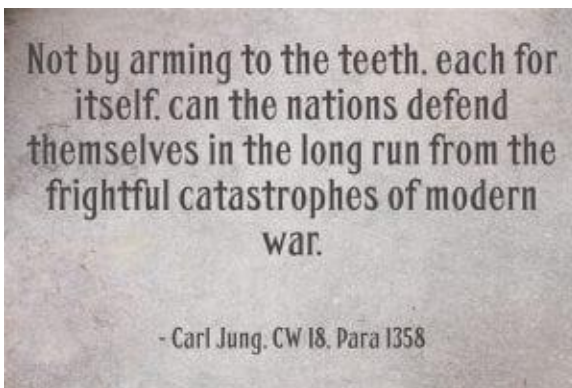
This can mean a fear of death or a somewhat dangerous communication with the unconscious.

That the bone comes out of the mouth in the form of a tooth would convey the idea that a certain old opinion has been lost or is to be lost.

Occasionally it can also mean getting old or older, particularly so with women that have children, because there is a saying that each child cost a tooth.

Sincerely yours,

C.G. Jung Carl Jung, Letters Vol. 1, Page 212.



1. <https://www.facebook.com/groups/56536297291/>

2. <https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/23346-teeth.jpg>

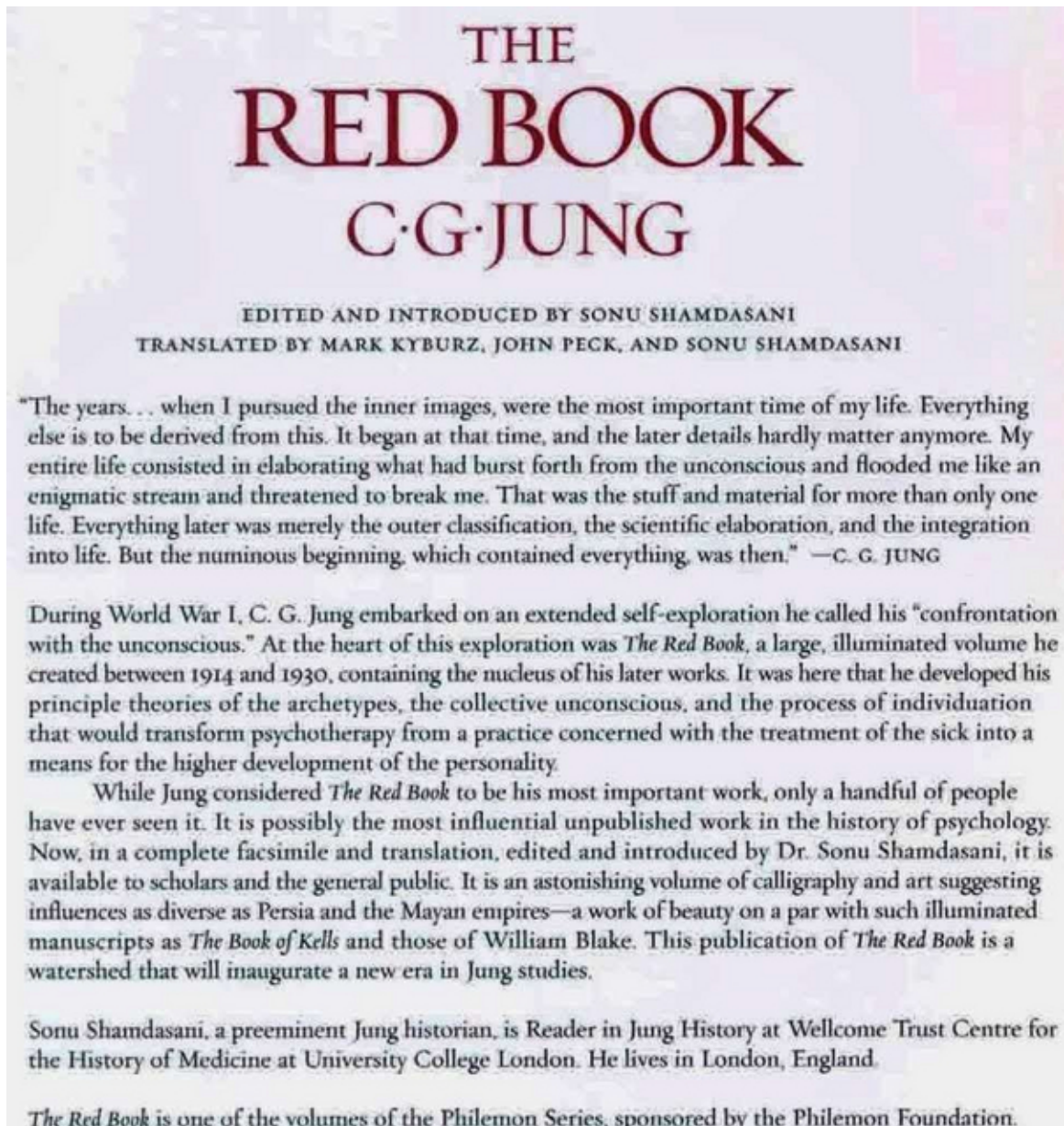
3. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?crid=2G6G9SB98G406&keywords=jung+letters+volume+1&qid=1574933891&srefix=jung+let

Some people feel that nobody should read the book... (2022-10-12 04:03)

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[1]Carl Jung Depth Psychology Facebook Group

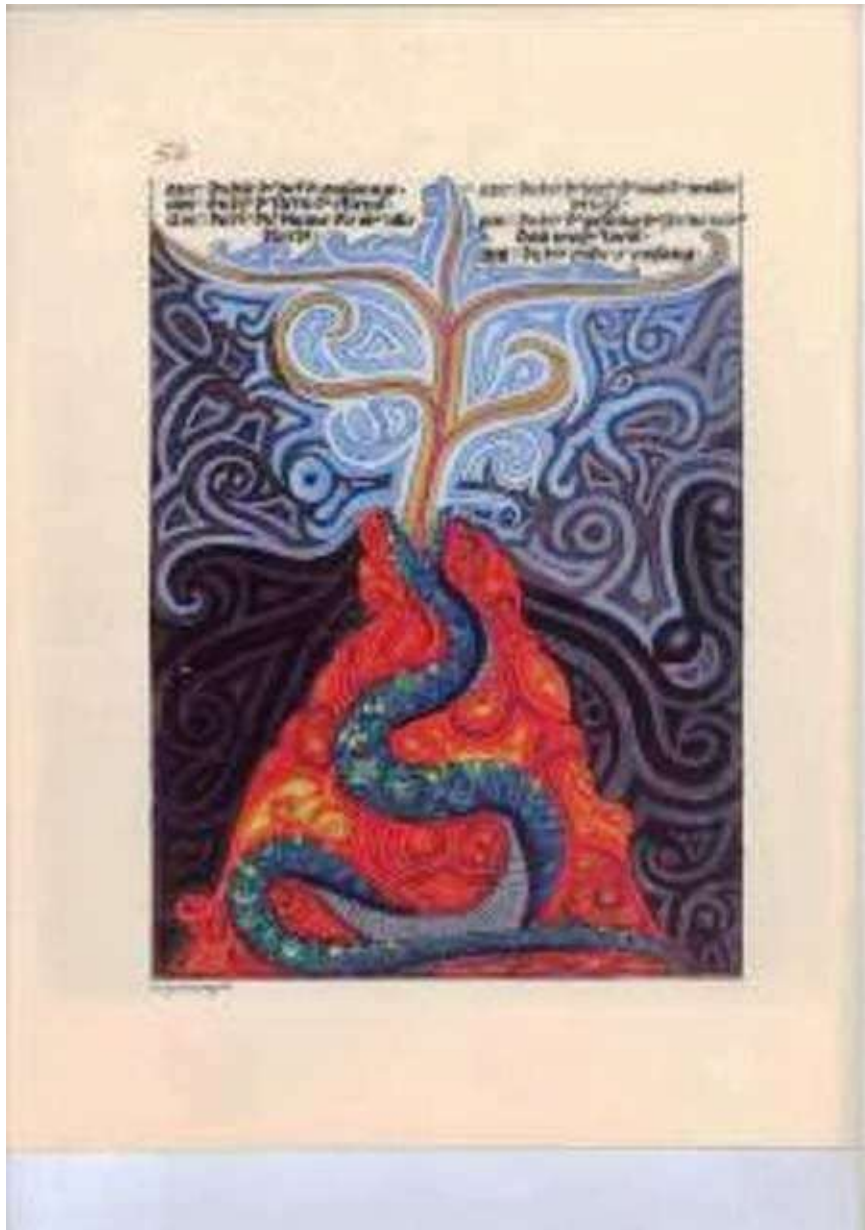
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[3]The Red Book: A Reader's Edition (Philemon)

Some people feel that nobody should read the book, and some feel that everybody should read it. The truth is, nobody really knows. Most of what has been said about the book — what it is, what it means — is the product of guesswork, because from the time it was begun in 1914 in a smallish town in Switzerland, it seems that only about two dozen people have managed to read or even have much of a look at it.

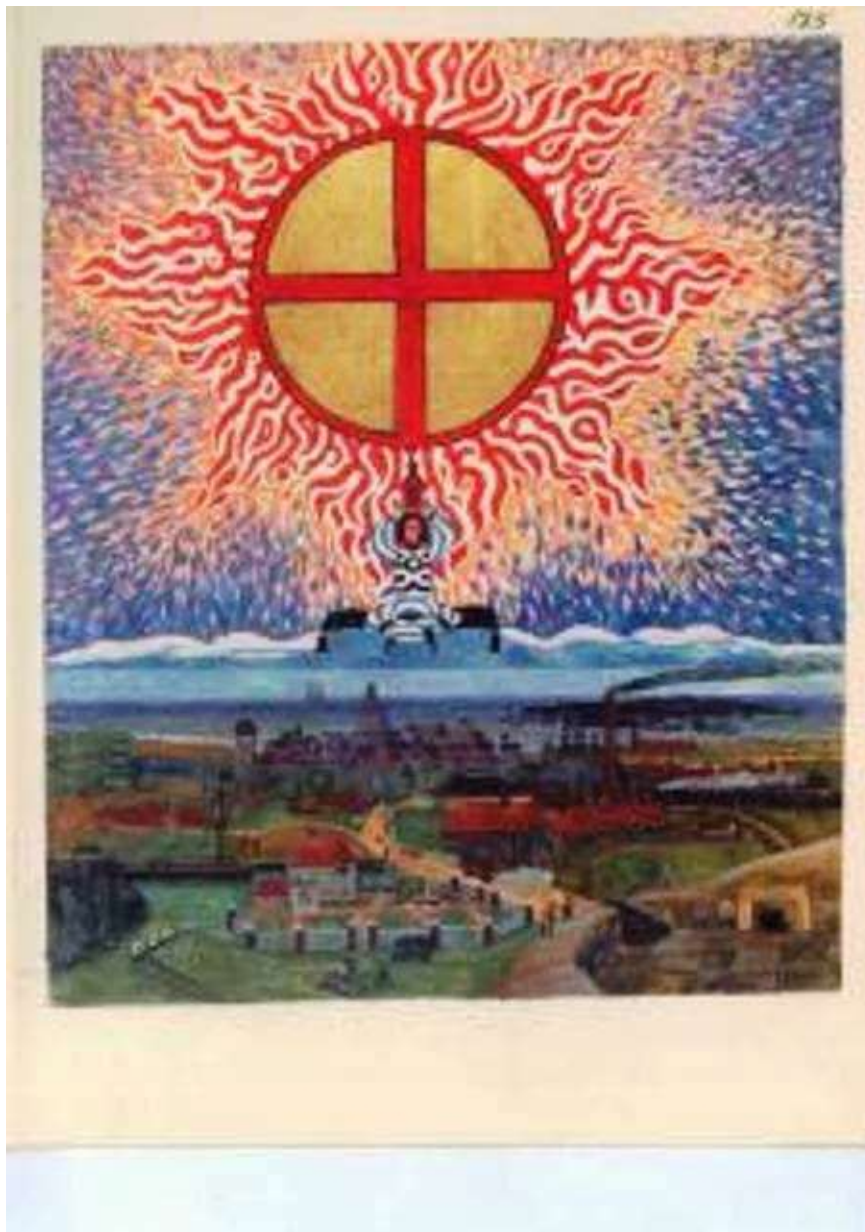
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Whether or not he would have wanted it this way, Jung — who regarded himself as a scientist — is today remembered more as a countercultural icon, a proponent of spirituality outside religion and the ultimate champion of dreamers and seekers everywhere, which has earned him both posthumous respect and posthumous ridicule. Jung's ideas laid the foundation for the widely used Myers-Briggs personality test and influenced the creation of Alcoholics Anonymous. His central tenets — the existence of a collective unconscious and the power of archetypes — have seeped into the larger domain of New Age thinking while remaining more at the fringes of mainstream psychology.



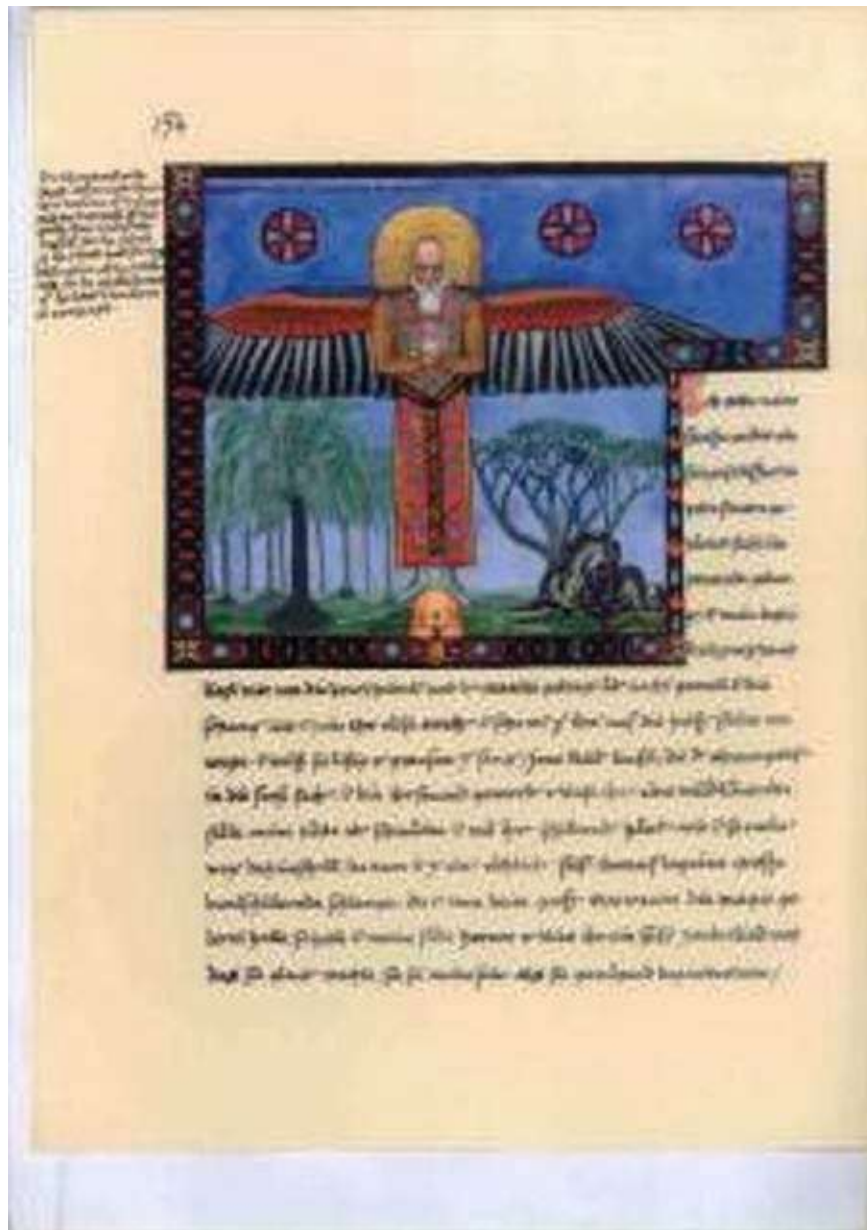
Working at Zurich's Burghölzli psychiatric hospital, Jung listened intently to the ravings of schizophrenics, believing they held clues to both personal and universal truths. At home, in his spare time, he pored over Dante, Goethe, Swedenborg and Nietzsche. He began to study mythology and world cultures, applying what he learned to the live feed from the unconscious — claiming that dreams offered a rich and symbolic narrative coming from the depths of the psyche. Somewhere along the way, he started to view the human soul — not just the mind and the body — as requiring specific care and development, an idea that pushed him into a province long occupied by poets and priests but not so much by medical doctors and empirical scientists.



Jung soon found himself in opposition not just to Freud but also to most of his field, the psychiatrists who constituted the dominant culture at the time, speaking the clinical language of symptom and diagnosis behind the deadbolts of asylum wards. Separation was not easy. As his convictions began to crystallize, Jung, who was at that point an outwardly successful and ambitious man with a young family, a thriving private practice and a big, elegant house on the shores of Lake Zurich, felt his own psyche starting to teeter and slide, until finally he was dumped into what would become a life-altering crisis.



What happened next to Carl Jung has become, among Jungians and other scholars, the topic of enduring legend and controversy. It has been characterized variously as a creative illness, a descent into the underworld, a bout with insanity, a narcissistic self-deification, a transcendence, a midlife breakdown and an inner disturbance mirroring the upheaval of World War I. Whatever the case, in 1913, Jung, who was then 38, got lost in the soup of his own psyche. He was haunted by troubling visions and heard inner voices. Grappling with the horror of some of what he saw, he worried in moments that he was, in his own words, “menaced by a psychosis” or “doing a schizophrenia.”



Jung recorded it all. First taking notes in a series of small, black journals, he then expounded upon and analyzed his fantasies, writing in a regal, prophetic tone in the big red-leather book. The book detailed an unabashedly psychedelic voyage through his own mind, a vaguely Homeric progression of encounters with strange people taking place in a curious, shifting dreamscape. Writing in German, he filled 205 oversize pages with elaborate calligraphy and with richly hued, staggeringly detailed paintings.

[Written by C.G. Jung with his own hand in his house in Küssnacht, Zürich in the year 1915.]

[fol. i (v)] [H1 i (v)] [2] If I speak in the spirit of this time, I must say: no one and nothing can justify what I must proclaim to you. Justification is superfluous to me, since I have no choice, but I must. I have learned that in addition to the spirit of this time there is still another spirit at work, namely that which rules the depths of everything contemporary. The spirit of this time would like to hear of use and value. I also thought this way and my humanity still thinks this way. But that other spirit forces me nevertheless to speak, beyond justification, use, and meaning, filled with human pride and blinded by the presumptuous spirit of the times. I long sought to hold that other spirit away from me. But I did not consider that the spirit of the depths from time immemorial and for all the future possesses a greater power than the spirit of this time, who changes with the generations. The spirit of the depths has subjugated all pride and arrogance to the power of judgment. He took away my belief in science, he robbed me of the joy of explaining and ordering things, and he let devotion to the ideals of this time die out in me. He forced me down to the last and simplest things.

The spirit of the depths took my understanding and all my knowledge and placed them at the service of the inexplicable and the paradoxical. He robbed me of speech and writing for everything that was not in his service, namely the melting together of sense and nonsense, which produces the supreme meaning.

The book tells the story of Jung trying to face down his own demons as they emerged from the shadows. The results are humiliating, sometimes unsavory. In it, Jung travels the land of the dead, falls in love with a woman he later realizes is his sister, gets squeezed by a giant serpent and, in one terrifying moment, eats the liver of a little child. ("I swallow with desperate efforts — it is impossible — once again and once again — I almost faint — it is done.") At one point, even the devil criticizes Jung as hateful.

Introduction

Liber Novus: The “Red Book” of C. G. Jung¹

SONU SHAMDASANI

C.G. JUNG is widely recognized as a major figure in modern western thought, and his work continues to spark controversies. He played critical roles in the formation of modern psychology, psychotherapy and psychiatry, and a large international profession of analytical psychologists who work under his name. His work has had its widest impact, however, outside professional circles: Jung and Freud are the names that most people first think of in connection with psychology, and their ideas have been widely disseminated in the arts, the humanities, films and popular culture. Jung is also widely regarded as one of the instigators of the New Age movements. However, it is startling to realize that the book that stands at the centre of his oeuvre, on which he worked for over sixteen years, is only now being published.

There can be few *unpublished* works which have already exerted such far-reaching effects upon twentieth century social and intellectual history as Jung’s *Red Book*, or *Liber Novus* [New Book]. Nominated by Jung to contain the nucleus of his later works, it has long been recognized as the key to comprehending their genesis. Aside from a few tantalizing glimpses, *Liber Novus* has remained unavailable for study.

¹ The following draws, as stated directly, on my reconstruction of the formation of Jung’s psychology in *Jung and the Making of Modern Psychology: The Decade of a Science* (Cambridge: Cambridge University Press, 2009). Jung referred to the work both as *Liber Novus* and as *The Red Book*, as it has become generally known. Because there are indications that the former is its actual title, I have referred to it as such throughout for consistency.

He worked on his red book — and he called it just that, the Red Book — on and off for about 16 years, long after his personal crisis had passed, but he never managed to finish it. He actively fretted over it, wondering whether to have it published and face ridicule from his scientifically oriented peers or to put it in a drawer and forget it. Regarding the significance of what the book contained, however, Jung was unequivocal. “All my works, all my creative activity,” he would recall later, “has come from those initial fantasies and dreams.”

Jung evidently kept the Red Book locked in a cupboard in his house in the Zurich suburb of Küsnacht. When he died in 1961, he left no specific instructions about what to do with it. His son, Franz, an architect and the third of Jung’s five children, took over running the house and chose to leave the book, with its strange musings and elaborate paintings, where it was. Later, in 1984, the family transferred it to the bank, where since then it has fulminated as both an asset and a liability.

For about two years, Shamdasani flew back and forth to Zurich, making his case to Jung's heirs. He had lunches and coffees and delivered a lecture. Finally, after what were by all accounts tense deliberations inside the family, Shamdasani was given a small salary and a color copy of the original book and was granted permission to proceed in preparing it for publication, though he was bound by a strict confidentiality agreement. When money ran short in 2003, the Philemon Foundation was created to finance Shamdasani's research.

Having lived more or less alone with the book for almost a decade, Shamdasani — who is a lover of fine wine and the intricacies of jazz — these days has the slightly stunned aspect of someone who has only very recently found his way out of an enormous maze. When I visited him this summer in the book-stuffed duplex overlooking the heath, he was just adding his 1,051st footnote to the Red Book. Note: All Quotations above from New York Times Book Review of The Red Book



sprach i' 7' i'hr: meine schweser/meine seel / was sagst du? sie ab'spra' / geschmeichelt
 v' deshalb duld'fam: i' lasse gras wach's' zu' all' was du l'hu'. i': Das klingt
 k'ro'stli' v' schein' nicht viel z' sag'. si' will'st du / dass i' viel sage? i' kan
 au' banal sein / wie du weis'st / v' lasse mir daran gen'ug. i': Das geht
 mir schwer ein. i' glaube / du st'unde' in nah' z'sam'-hang mit all' h'enf'e'

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2. <https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/4027a-book.jpg>
3. https://www.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=1790VGESX796P&keywords=jung+red+book&qid=1574973726&srefix=jung+%2Caps%2C173&sr=
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9. <https://carljungdepthpsychologysite.blog/wp-content/uploads/2013/11/57d6a-1e.jpg>
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Jane Wheelwright on Carl Jung, Women and Social Evolution (2022-10-12 04:11)

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[1]C.G. Jung, Emma Jung and Toni Wolff: A Collection of Remembrances

Jung seemed to say that the new era can come through only by means of the feminine principle (through Eros) and that is not only in the man's experience of his anima.

It obviously has to come primarily through women.

No man's anima can compare to a real flesh-and-blood woman.

It can, however, give the man some respect and belief and liking and trusting women that can help forward the movement.

On this note I would like to end, because it refers to Jung's farsightedness and to his specific contribution to the future.

Without it I feel there would be far more delay in the understanding of women.

It also is another example of how Jung's broad vision did in the long run constellate for me specifically my need to strive towards being a free modern woman with my roots planted deeply in the soil of archaic woman.

The more Jung's concepts of the animus and anima are understood and the more Jung's insistence on the conscious realization of these concepts, the sooner the woman's movement

will bring about the necessary changes in our society. At least I think so.

I wish therefore to honor Jung as having made an enormous contribution to this next step in our social evolution. Jane Wheelwright, J.E.T., Pages 96-97.

1. https://www.amazon.com/C-G-Jung-Emma-Toni-Wolff/dp/B000UFJ0U2/ref=sr_1_4?keywords=jung+emma+toni&qid=1574186896&sr=8-4

Speaking of Jung Interviews with Jungian Analysts Marion (2022-10-13 03:43)

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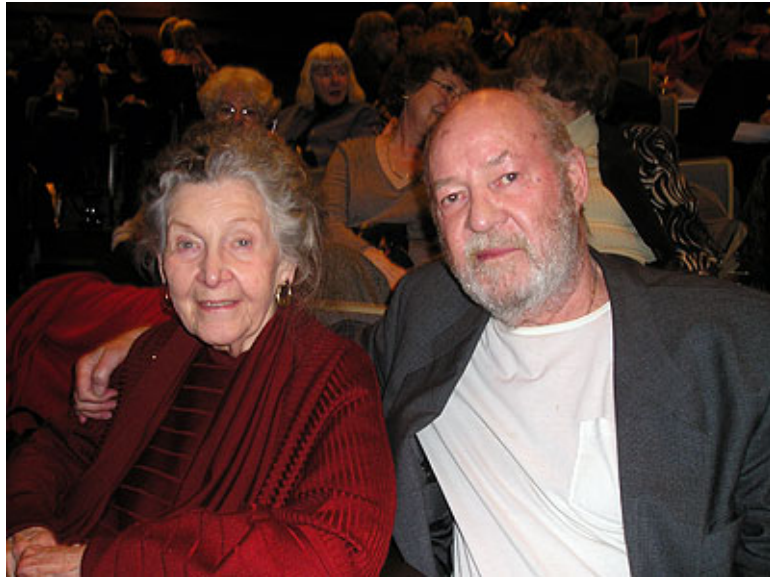
[1]Carl Jung Depth Psychology Facebook Group

[2]Speaking of Jung

Interviews with Jungian Analysts

[3]Marion

July 16, 2018



Marion Woodman and Daryl Sharp. Photo: C.G. Jung Foundation of Ontario

[4]Marion

Marion Woodman died peacefully on July 9, 2018, just five weeks short of her 90th birthday. You can read her obituaries in the [5]New York Times, the [6]Toronto Star, and on the [7]C.G.

Jung Foundation of Ontario website.

Inner City Books also has a tribute to her on their website – [8]In Memoriam: Marion Woodman, 1928-2018.

She was the first Jungian analyst I ever read. Her book, [9]Addiction to Perfection, changed everything for me. It answered so many questions, made everything make sense. It is why I embarked on a symbolic life.

Marion introduced me to the concept of the dark feminine. I, with my Roman Catholic upbringing, had never heard of such a thing. Marion showed me *all of me*. And when I shared that with my friend, the brilliant photographer [10]Lenny Foster, he went out and photographed the Black Madonna carving given to him by Father William Hart McNichols. You can see the photo on his [11]Instagram page.

I will always be grateful to [12]Daryl Sharp and Inner City Books for publishing [13]Marion's books. You can find a list of them below.

I've uploaded a lecture she presented at the C.G. Jung Center Evanston on January 28, 2005 called "Revisioning the Feminine: A New Paradigm for Men & Women." It's one hour and 19 minutes long and around 64 MB. You can play it right here in your browser or download it directly to your computer.

Revisioning the Feminine: A New Paradigm for Men & Women

Marion Woodman

[14]Download

By Marion Woodman

[15]Addiction to Perfection: The Still Unravished Bride Inner City Books #12; also in a
[16]deluxe hardcover edition

[17]Bone: Dying Into Life A Journal of Wisdom, Strength, & Healing

[18]Coming Home to Myself: Reflections for Nurturing a Woman's Body & Soul with Jill Mellick

[19]Conscious Femininity: Interviews with Marion Woodman Inner City Books #58

[20]Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness with
Elinor Dickson

[21]Holding the Tension of Opposites Audible Audiobook

[22]Leaving My Father's House: A Journey to Conscious Femininity with Kate Danson, Mary
Hamilton, & Rita Greer Allen

[23]Sitting by the Well: Bringing the Feminine to Consciousness Through Language, Dreams,
& Metaphor Sounds True Audio Learning Course (6 CDs)

[24]The Maiden King: The Reunion of Masculine & Feminine with Robert Bly

[25]The Owl Was a Baker's Daughter: Obesity, Anorexia Nervosa & the Repressed Feminine
Inner City Books #4. Her thesis.

[26]The Pregnant Virgin: A Process of Psychological Transformation Inner City Books #21. In
it she recounts her trip to India where she had an out-of-body, near-death experience.

[27]The Ravaged Bridegroom: Masculinity in Women Inner City Books #41

[28]The Stillness Shall Be the Dancing: Feminine & Masculine in Emerging Balance Free audio
of her Fay Lecture Series

Her husband, Ross

“Ross Woodman passed away in his sleep at home on March 20, 2014. He was 91 years old. Dr. Woodman earned his Ph.D. from the University of Toronto. He was an avid collector of contemporary art and was a tireless champion of artists and the arts. For nearly forty years Ross was a Professor in the Department of English at the University of Western Ontario where he taught Romantic literature until his retirement in 1989. In 1993 he received the Distinguished Scholar Award from the Keats-Shelley Association of America. For many in the BodySoul family, Ross was a cherished teacher and spirited guide. It was a privilege to watch Marion and Ross teaching together in their home, for Seminars and onsite at BodySoul Intensives. As one MWF member shared, ‘Ross and Marion respected and listened to each other as if hearing each other’s words for the first time.’ Another shared ‘we were all Ross’s ‘lovelies.’ Why? Because. We were seen, heard, respected, valued, and cherished... And, because they were both great teachers, they naturally called everything by its proper name.”

[29]Marion Woodman Foundation

Favorite Quotes

ADDICTION TO PERFECTION

"This book is about taking the head off an evil witch. Lady Macbeth, glued to the sticking-place of insatiable power, unable to countenance failure to the point of rejecting life, will serve as a symbol of the woman robbed of her femininity through her pursuit of masculine goals that are in themselves a parody of what masculinity really is."

"And though in Shakespeare's tragedy it is Macbeth who is beheaded, the head he loses is fatally infected by the witches' evil curse. Macbeth and Lady Macbeth are metaphors of the masculine and feminine principles functioning in one person or in a culture..."

"The deteriorating relationship between them clearly demonstrates the dynamics of evil when the masculine principle loses its standpoint in its own reality, and the feminine principle of love succumbs to calculating, intellectualized ambition."

"Shakespeare's beheading of his hero-villain is, in the total context of the play, the healing of the country. This book is about a beheading. It has been hewn out of the hard rock of an addiction to perfection."

"A Greek version of the witch motif concerns Medusa, a beautiful woman until she offended the goddess Athena... In reprisal, Athena changed Medusa's hair into snakes and made her face so hideous that all who looked on her were turned to stone."

"If we look at the modern Athenas sprung from their father's foreheads, we do not necessarily see liberated women. Many of them have proven beyond question that they are equal to or better than men: excellent doctors, excellent mechanics, excellent business consultants. But

they are also, in many cases unhappy women.”

“‘I have everything,’ they say. ‘Perfect job, perfect house, perfect clothes, so what? What does it all add up to? There’s got to be more than this. I was born, I died, I never lived.’ Often, behind the scenes, they are chained to some addiction: food, alcohol, constant cleaning, perfectionism, etc.”

“I am convinced that the same problem is at the root of all addictions. The problem manifests differently, of course, with the individual, but within everyone there are collective patterns and attitudes that unconsciously influence behavior.”

“One of these patterns is illustrated in Athena’s cruel revenge on the once beautiful Medusa, whose snaky locks twist and writhe in constant agitation, reaching, reaching, reaching, wanting more and more and more.”

“Is it possible that the modern Athena is not in contact with her Medusa because somewhere back in the dark patriarchal ages she was shut up in a cave? Our generation scarcely knows of her existence, but she is making her presence increasingly felt...”

“This book looks into the heart of the driven Athena, the anguish of the writhing Medusa, and suggest ways of releasing the maiden into her vibrant womanhood before she is sacrificed to the perfection of death.”

“Only by loving our own maiden, and allowing her to find the deep down passion within herself, can we dare to open ourselves to the raging goddess at the core of the addiction. Only through love can we transform her and allow her to transform us.”

“[30]The I Ching, the Chinese Book of Changes, recognizes the continual shifts that go on within the individual. The Yang power, the creative masculine, moves ahead with steadfast perseverance toward a goal until it becomes too strong, begins to break—and then the Yin, the receptive feminine, enters from below and gradually moves toward the top. Life is a continual attempt to balance these two forces.”

“With growing maturity the individual is able to avoid the extreme of either polarity, so that the pendulum does not gain too much momentum by swinging too far to the right only to come crashing back to the left in a relentless cycle of action and reaction, inflation and depression.”

“Rather one recognizes that these poles are the domain of the gods, the extremes of black and white. To identify with one or the other can only lead to plunging into its opposite. The ratio is cruelly exact. The further I move into the white radiance on one side, the blacker the energy that is unconsciously constellating behind my back: the more I force myself to perfect my ideal image of myself, the more overflowing toilet bowls I’m going to have in my dreams.”

“As human creatures, not gods, we must go for the grey, the steady solid line that makes its serpentine way only slightly to left and right down the middle course between the opposites.”

“Essentially I am suggesting that many of us—men and women—are addicted in one way or another because our patriarchal culture emphasizes specialization and perfection.... Working so hard to create our own perfection we forget that we are human beings.”

Available from [31]Inner City Books and from [32]Amazon

THE OWL WAS A BAKER’S DAUGHTER

“In essence I am suggesting that 20th-century women have been living for centuries in a male-oriented culture which has kept them unconscious of their own feminine principle.”

“Now in their attempt to find their own place in a masculine world, they have unknowingly accepted male values—goal-oriented lives, compulsive drivenness, and concrete bread which fails to nourish their feminine mystery.”

“Their unconscious femininity rebels and manifests in some somatic form. In this study, the Great Goddess either materializes in the obese, or devours the anorexic. Her victim must come to grips with her femininity by dealing with the symptom.”

“Only by discovering and loving the goddess lost within her own rejected body can a woman hear her own authentic voice. This book suggests practical ways of listening, and explores the

meaning of the feminine”

On complexes: Jung “pointed out that an outward situation may release a psychic process in which certain contents gather together and prepare for action. This he called a ‘constellation’; this is an automatic process which the individual cannot control. ‘The constellated contents are definite complexes possessing their own specific energy.’”

“An active complex puts us momentarily under a spell of compulsive thinking and acting.”

“The more unconscious the individual is, the greater autonomy the complex has, even to the point where it may assimilate the ego, the result being a momentary alteration of personality”

“In the Middle Ages, this was called possession or bewitchment. ‘The via regia to the unconscious, however,’ said Jung, ‘is not the dream, as [Freud] thought, but the complex, which is the architect of dreams and of symptoms.’”

Available from [33]Inner City Books and from [34]Amazon

THE PREGNANT VIRGIN

"All my life I had hated my body. It was not beautiful enough. It was not thin enough. I had driven it, starved it, stuffed it, cursed it, and even now kicked it, and there it still was, trying to breathe, convinced that I would come back and take it with me, too dumb to die. And I knew the choice was mine." p. 178

"I stayed first in Delhi, attempting to orient myself in that totally foreign world. ... People shouted 'Good evening' in the morning and I knew something was wrong when I shouted back 'Good evening.' As my exhaustion grew, my ego could no longer make decisions and strange situations began to develop. I realized my own terror was constellating death around me." p. 176

"'You're in culture shock,' she said. 'I've lived here for ten years. I can recognize it. We'll go to your hotel, gather your luggage and I'll take you to your plane. You must go home. Now.'" an American woman to Marion Woodman in India, p. 177

"'I can't do that,' I said. 'I can't live with that defeat. I'd have to come back and try again and I can't do that either.' 'You cannot stay,' she said. 'Peace Corps people go into culture shock and sometimes take knives to each other.' But I did stay."

"India was my fire. Certainly it is not everyone's. We each are thrown into our own fire and the room in the Ashoka Hotel was mine. There was no one to phone, no one to visit, nothing to do. All escapes were cut off. I had to move into my own silence and find out who was in there."

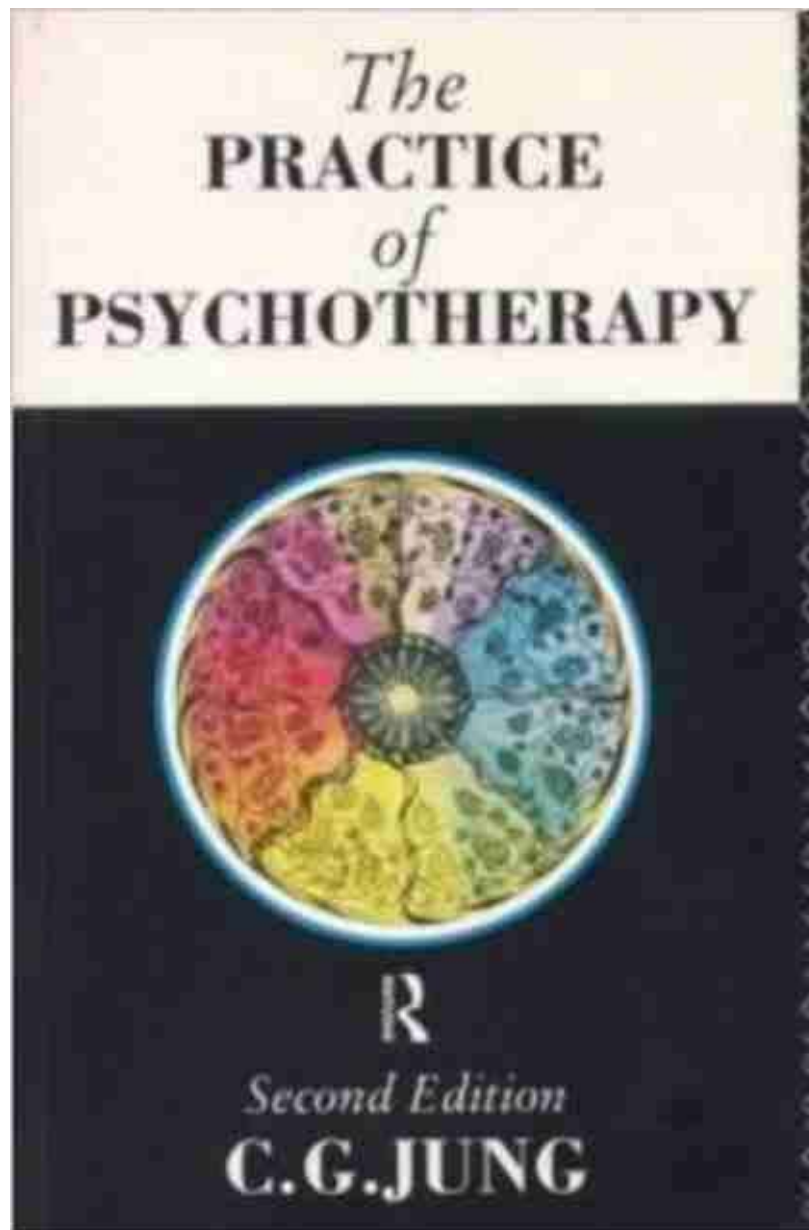
Available from [35]Inner City Books and from [36]Amazon

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2. <https://speakingofjung.com/>
3. <https://speakingofjung.com/blog/2018/7/16/marion-woodman>
4. <https://speakingofjung.com/blog/2018/7/16/marion-woodman>
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Carl Jung: I required that the doctor himself should be analyzed... (2022-10-13 04:43)

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[1]Carl Jung Depth Psychology Facebook Group



Nowhere more clearly than at this stage of the analysis will everything depend on how far the analyst has been analysed himself. Carl Jung, CW 4, Para 447.

Because I know that, despite all rational safeguards, the patient does attempt to assimilate the analyst's personality, I have laid it down as a requirement that the psychotherapist must be just as responsible for the cleanness of his hands as the surgeon.

I even hold it to be an indispensable prerequisite that the psychoanalyst should first submit himself to the analytical process, as his personality is one of the main factors in the cure. Carl Jung, CW 4, Para 586

I required that the doctor himself should be analyzed... Carl Jung, CW 10, Para 339

Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects.

Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor.

Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest. If the analyst does not keep in touch with his unconscious objectively, there is no guarantee whatever that the patient will not fall into the unconscious of the analyst Carl Jung, CW 18, Para 323

There are analysts who believe that they can get along with a self-analysis.

This is Münchhausen psychology, and they will certainly remain stuck.

They forget that one of the most important therapeutically effective factors is subjecting yourself to the objective judgment of another. Carl Jung to Freud, The Freud Files, Page 47



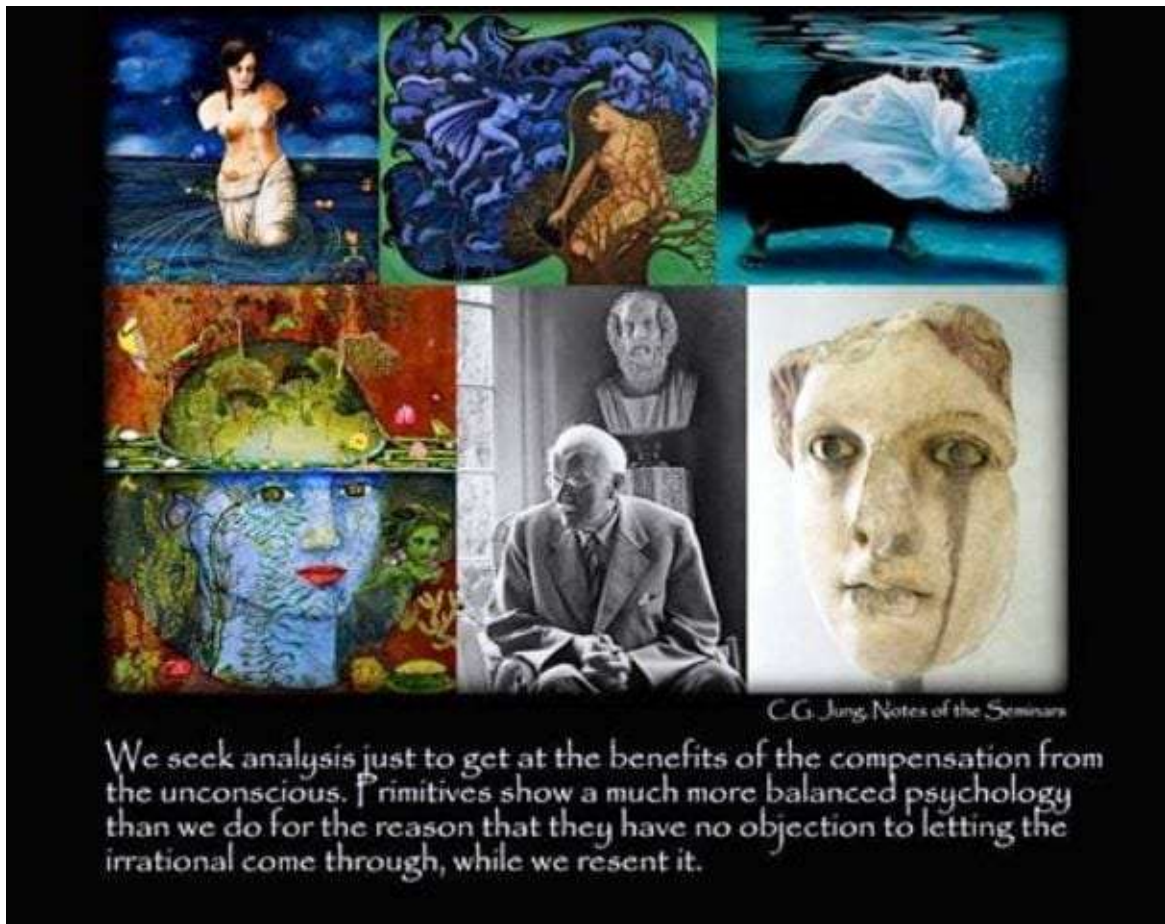
1. <https://www.facebook.com/groups/56536297291/>

Carl Jung: Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, (2022-10-14 03:53)

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[1]Carl Jung Depth Psychology Facebook Group

[2]



[3]1925 Seminar

One can follow this same principle of balance in any separate units holding a compensatory relation to one another—for example, in the relation of men and women to each other.

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side.

It is the same thing with the conscious and the unconscious, and we seek analysis just to get at the benefits of the compensation from the unconscious.

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it.

Sometimes a patient becomes greatly outraged at the mere possibility of a dream or a fantasy having a sexual content, though to be sure, today it has become fashionable to recognize sexuality.

But let a dream show a moral criticism about the individual—let it say there is something unclean and ugly about you—and there is the same violent reaction that used to come with a sexual dream. Carl Jung, 1925 Seminar, Page 114.

Carl Jung across the web:

Blog: <http://carljungdepthpsychology.blogspot.com/>

Google+: <https://plus.google.com/102529939687199578205/posts>

Facebook: Group: <https://www.facebook.com/groups/56536297291/>

LinkedIn: [https://www.linkedin.com/grp/home?gid=4861719 &sort=recent &trk=my _groups-tile-flipgrp](https://www.linkedin.com/grp/home?gid=4861719&sort=recent&trk=my_groups-tile-flipgrp)

Facebook Page: <https://www.facebook.com/Carl-Jung-326016020781946/>

Pinterest: <https://www.pinterest.com/purrington104/>

Red Book: <https://www.facebook.com/groups/792124710867966/>

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Marion Woodman - The Owl Was A Baker's Daughter (Quotations) (2022-10-15 04:32)

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[1]Carl Jung Depth Psychology Facebook Group



[2]The Owl Was a Baker's Daughter: Obesity, Anorexia Nervosa, and the Repressed Feminine

THE OWL WAS A BAKER'S DAUGHTER

In essence I am suggesting that 20th-century women have been living for centuries in a male-oriented culture which has kept them unconscious of their own feminine principle. Marion Woodman, *The Owl Was A Baker's Daughter*, Page 8

Now in their attempt to find their own place in a masculine world, they have unknowingly accepted male values—goal-oriented lives, compulsive drivenness, and concrete bread which fails to nourish their feminine mystery. Marion Woodman, *The Owl Was A Baker's Daughter*, Page 8

Their unconscious femininity rebels and manifests in some somatic form. In this study, the Great Goddess either materializes in the obese, or devours the anorexic. Her victim must come to grips with her femininity by dealing with the symptom. Marion Woodman, *The Owl Was A Baker's Daughter*, Page 10

Only by discovering and loving the goddess lost within her own rejected body can a woman hear her own authentic voice. This book suggests practical ways of listening, and explores the meaning of the feminine. Marion Woodman, *The Owl Was A Baker's Daughter*, Page 10

On complexes: Jung "pointed out that an outward situation may release a psychic process in which certain contents gather together and prepare for action. This he called a 'constellation'; this is an automatic process which the individual cannot control. 'The constellated contents are definite complexes possessing their own specific energy.' Marion

Woodman, The Owl Was A Baker's Daughter, Page 14

An active complex puts us momentarily under a spell of compulsive thinking and acting. Marion Woodman, The Owl Was A Baker's Daughter, Page 14

The more unconscious the individual is, the greater autonomy the complex has, even to the point where it may assimilate the ego, the result being a momentary alteration of personality. Marion Woodman, The Owl Was A Baker's Daughter, Page 14

In the Middle Ages, this was called possession or bewitchment. 'The via regia to the unconscious, however,' said Jung, 'is not the dream, as [Freud] thought, but the complex, which is the architect of dreams and of symptoms.' Marion Woodman, The Owl Was A Baker's Daughter, Page 14

1. <https://www.facebook.com/groups/56536297291/>

2. https://www.amazon.com/Owl-Bakers-Daughter-Feminine-Psychological/dp/0919123031/ref=sr_1_1?crid=1H84VKDSE0JIW&keywords=marion+woodman+the+owl+was+a+baker%27s+da

Marion Woodman Speech on Conscious Femininity (2022-10-16 03:34)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Marion Woodman Speech on Conscious Femininity

A Speech by Marion Woodman: Conscious Femininity

Thank you very much ladies. Thank you very much for your welcome. It's indeed an honor to be here.

It's an honor to be on this stage with all these magnificent paintings, the coloring so feminine, and the love that has gone into every detail of this conference is femininity in itself.

I come to you this time, also, as I was sitting in my room this morning and looking out over the towers of New York, I was so glad to be here on this day.

And to think, you know, of the innocence with which those towers were standing in the sunlight, as it turned golden on them and then thinking what happened within minutes three years ago today.

Having been through a loss myself this year, and realizing my age, of course is involved in this—but with each passing of someone we love, more of us is on the other side.

And gradually the reality of that other side is coming in and shifting our reality here, so

that the suffering of the loss brings through the transformation.

I know that many of you have heard me over the years and I can't help but think as—I haven't been on a stage for six months. And my cardiologist said well, you just tell your audience if you get the least bit tired, that it's okay. You'll be gone for ten minutes. Have a good time. But I'm not going to do that. I know that's not going to happen. But it does at the same time, you know—just makes me think about the reality of the whole situation. And that's good.

That business of transformation, suffering happens at a cultural level as well as an individual level.

I'm sure you all know individually how the suffering has brought you through to transcendence and to a whole new feeling about soul.

At a cultural level a similar thing is going on. As we are losing community, if you think, for example, of the farmers — I'm sure it's true in the States as well as in Canada — they cannot survive.

An individual farmer has to look at the big farms coming in. And the big farms can put him out of business.

The pig farm comes in and says look, you don't want to raise ten pigs.

Why don't you just join us and have hundreds of little pigs.

And when they get to be ten weeks old, there will be a truck that comes along and they will take them all along to the next person, who will have a different kind of barn, and he will raise them until they're six months old.

And then we'll move them again. So the farmer never gets to know his pigs. The pig never sees the sunshine.

We are creatures of the sun and we are being asked to eat food that never sees the sun?

Chickens are in the same situation.

The individuality is being lost, and a whole process is going on where the suffering that this is causing at every level in our society is only just beginning to be felt.

You take the community away from the farm.

You say yes, we'll put a highway through this part of the city. We'll get good money for that.

And you kill that part of the city.

How far can you go with this loss of relatedness, loss of love, loss of recognition that we are human beings, individuals, who live our lives with an open heart, only to be clobbered by insensitivity? P

people saying I'm right and you're wrong.

No recognition of soul or heart.

So it seems to me that as we talk this morning, if you can just sort of hold that position.

I'm trying not to be too dark about it.

But I am really alarmed.

I saw pictures on T.V. the other night of Indians in Bolivia raging angry with their pitchforks.

They looked like the French revolutionaries going to storm the Bastille.

And I couldn't see what they were so angry about. And as they were marching, more and more joined them.

And then they got to the capital, and what they were angry about is they were having to pay for their own water.

Some trade law had been passed. They didn't know anything about it.

But they suddenly were asked to pay for their own water.

How can you take the heart out of people? Just exactly that way. Don't recognize them. And eventually—again let me just refer to something I saw on television. It showed the people in the concert hall — the Russians who are in the theater the night of the Chechnyan rebellion when they came in.

And it was a whole — I don't know how many of you saw it.

It was simply horrific. No feeling at all. And the terrible moment was when they gave up.

One of the men who spoke said if you could see some people died a few hours before their body actually fell over, but their heart went out of them.

They couldn't see any hope.

And even before the gas was released in the theater, they died. So what I would like to focus on this morning is the loss of the feminine where the heart is no longer recognized.

The individuality is no longer realized. The soul is not even thought about.

And how that reverberates right through our culture.

And again to keep in mind what we're talking about at the conference, where is the real

power.

When everything is looked at. Where is the real power?

In T.S. Elliot's Four Quartets, he talks about the rose of the soul. And if you're following the Quartets he talks about the wandering of the soul and the flower — the rose in Christianity is like the lotus in India.

You know, the lotus comes up out of the roots, out of the water and opens the top of the water to consciousness.

The rose has that symbol in Christianity.

And as we're working with our own souls, we open our rose petal by petal. And hopefully no petal is damaged.

At the right time it opens and how ever fierce the fire that it finds itself in, if it's given time and love, it opens.

And gradually the whole flower becomes a totality. The reality of the rose is there.

And it may be in fire, but it's the fire that's giving it its strength. The fire — the suffering as we go through.

We can't avoid suffering, that's simply part of life.

But can we hold the reality of our own rose while we are going through that fire?

I would like to refer to the Greek games — how many of you saw the opening of the Olympics? It was very interesting.

You know, I wrote a book 20 years ago called The Pregnant Virgin. And nobody quite knew what it was about.

As Elizabeth said, you have to just listen to me in terms of spirals.

I've given up trying to use logic. I don't think that way. I think with my heart. And so it goes in spirals.

But in the Greek opening, it began with the beautiful scenes that we've seen from Canastas and then we went to Mosinee and Minolta and classical Greece and the beautiful statues we have seen where living people with white on them — how they did that is magnificent.

And then we talked about the Greek theater.

And everything was emphasizing here is the cradle of civilization. Here is where it all began.

Here in this patriarchy we have the beginning of everything that Western civilization has begun.

It was magnificently done, the theater, philosophy, medicine. All the glory of Greece.

Then there was this peculiar little moment when we saw the backside of a woman stand up.

And I thought she must have wandered into the camera.

And she had long, tousled hair with flowers in it, a little gauzy dress, bear feet. And she was sort of just wandering around.

And I thought what is going? And then she turned around and she had a huge belly.

And she was carrying it like the primavera, you know Bottocelli's primavera, and she was holding it that way.

And it was a bright, bright light inside it. And she was showing it off, having a wonderful time.

And walking with that wonderful, feminine sag.

And I thought My God. There's the pregnant virgin. It was. It was. That's exactly who she was.

Not one commentator did anything with it. Now, you laugh. But isn't that pathetic?

Nobody knew whether she was — it seemed as if they didn't know whether she was supposed to be there or not.

And she was just wandering.

And then they turned the lights off in the auditorium, and all you could see was this bright, bright belly.

And it was once again saying here is Greece, the center of civilization from which it all came. And maybe — maybe this is my interpretation.

But here is the feminine, somebody dares to put a little pregnant girl in the middle of this darkness and say, 'you figure out what it's about' ...and some of you may have seen the closing even if you didn't see the opening.

But the Greeks being the Greeks, carried through the idea. And by the way, it was a woman that organized it.

In the end there was a girl who blew out the light of the torch. And took that light and gave it to children.

So that the light that was lit through the first part of the opening, with the bright belly

and the pregnant child — and with the child within the belly—here are children carrying out the light.

So I thought it was profoundly moving to see it put on — I mean everybody was watching the Olympics.

But you know, practically nobody saw that girl.

I asked people, they say, 'Well, I saw it, but I didn't see that.' It was right at the end.

But anyway, just keep it in mind ...Maybe you'll read *The Pregnant Virgin* again and have more of an idea what it's about the next round.

The last time I spoke to you — I closed with an image of the goddess coming in on a wave.

And she was coming in with her arm up like this and the strength in that body and dark.

And she was on her way to land. And all these women — particularly women—they were the droplets in the water.

And those droplets were carrying this woman into land.

I would suggest to you that we're much closer to the power of that wave now than we were a year ago.

It's becoming more and more clear that the old way is not going to work.

We can no longer say I am right and you are wrong.

We can no longer make fun of people who don't think the way we do.

There is a shift in consciousness, and that wave that we are all a part of has radically changed.

And if you think back to when you were a child, I'm sure you looked at the globe, you know, the world, and you thought China is a long, long way away, I'll never see China.

And all of these parts were unrelated. Where I see the hope is that we are now one world.

We've been praying that for a long time, that we would be one world.

Now technology has made us one world.

And we haven't got the slightest idea what to do with it.

We don't know morally what to do. Ethically what to do. Politically impossible.

And the dangers are becoming more and more terrifying.

And what I'm suggesting to you in that dream of that woman coming in on that wave, it is the feminine principle that can bring a whole different thinking process to the patriarchy, as we have known it.

Patriarchy thinking that way cannot work.

I mean you can't have people worshipping God — and everybody saying they're worshipping God — with totally opposing ideas.

The feminine principle would attempt to relate. Instead of breaking things off into parts, it would say, where are we alike? How can we connect? Where is the love? Can you listen to me? Can you really hear what I am saying? Can you see me?

Do you care whether you see me or not? Now, these are very, very serious questions.

Because the feminine is so difficult, ladies and gentlemen, to talk about the feminine because so few people have experienced it.

What I'm talking about here is presence, and relatedness.

A heart that can open so that when you meet another person or you're talking to a group of farmers who are in despair because they can't grow anything but grass and they've lost their beloved animals, they've lost their beloved fields, and they cannot figure out what to do — what meaning does life have without love?

What meaning does it have if nobody has ever seen you?

I tell you the number of people who sit in my office sobbing — men and women — saying nobody ever saw me.

Nobody ever had time to listen to me.

So I am unlovable - the saddest word in the language. I am — don't touch me.

Sometimes I've had a real flood of feeling about somebody, and I think they have had one for me.

And I put out my hand and they say, 'Don't touch me. I'm unlovable.' And they mean it.

There is a trauma someplace.

There's a child that was brought up by a mother, probably father as well, where the feminine was not present.

Now, I have to make clear what I mean by feminine in so far as one can make that clear.

You have to experience the feminine to understand it.

And I know that's the hardest thing to say because so many people say, 'I don't know what you're talking about', and they don't.

And how do you — how do you talk about something or try to live something that you have not experienced.

But let me just try here.

When I use the word feminine, I'm not talking about gender. I'm talking about an "energy".

It's as ancient as the Hindu religion. Shiva and Shakti. And those two energies go right together.

Shiva, the masculine. Not patriarchal. I don't think patriarchy has anything to do with masculinity.

It is a power principle that becomes a parody of itself.

You know as well as I do that women that are trapped in patriarchy could be worst patriarchs than men.

So patriarchy has done as much profound damage to men as it has done to women.

And I — you know, watching — if I ever get to write another book, that's what I'm going to write about, is the patriarchal handling of men. And I mean handling.

I'm not talking about a gender where I use the word feminine and masculine.

I'm talking about the masculine as a creative energy, that fire, that air, that is just so powerful when it comes in, there's the egg, it drops its golden — golden what?

Sperm. And a new life is born. It's that creative principle that can just move in and bring new energy, new faith.

The feminine is the receptive side of that. The loving, the heart side, the soul side.

That is balancing the — the feminine being the water and the earth.

So the two energies balance, night and day. Nature is full of them.

And when we're talking about that feminine that's missing, we're talking about the heart energy.

That can fill a room.

Certainly in a relationship it's the energy that holds presence.

By which I mean the child comes in or the person comes in, has something to tell you or they have prepared a little bouquet. Have you got the time to see it?

Have you got the time to see the love that went into it?

Can you hear the anguish in the voice that is talking to you?

And some of you might think this is for the birds.

But quantum physics tells us very clearly that the presence watching the experiment is influencing the experiment.

It's two different experiments — the outcome depending on who's watching it.

You see the responsibility that that puts on the presence in a room?

And this is where the feminine is crucial. And it's in men and women.

In a family, for everybody running as fast as they can, the cell phones are going off everywhere, and nobody has time really to sit down to a meal that somebody has taken hours to prepare, where is the presence felt.

Or if the parents never experience presence, can they hold presence for their own children?

The presence is the soul that is holding in love. So there's no agenda.

The parent can listen to the child, be very curious about this little creature that they have produced.

They don't want it to be the best little scholar or the best athlete or the best — the best, the best, the best ... Who is this person? Can I be really interested? Enough to love them?

And that feminine presence is what — you see, again to go to the woman on the wave.

That is what is able to change any situation. It's in the consciousness of the person who is holding it.

I would just ask each of you to think about that for a minute and ask yourself who was able to hold presence for you as a child. Who saw you? Who heard you?

Did you have a teacher that could hold presence for you?

Was there anyone where you could be totally yourself and trust your own heart responses with that person, your own exploration with speaking your soul responses?

Where you knew that when you came into their presence, they were, you know — you could say, 'Gosh I am somebody. They're happy when I come.'

Or did you think, 'I have to please this person so I better turn off, be cool.'

You've heard that over and over again in our culture. Be cool. Don't get too excited about anything.

Don't be yourself. And sure don't depend on anything. Don't be there. And the vitality goes out. It's tragic.

Most people in analysis are there because nobody had time to see them or hear them.

They spent their time trying to please somebody else so, so they never found their own values.

They never dared to live their own values.

And they come to be adults, and you see them sort of trying to, you know, stand straight and walk strong.

And all of a sudden it goes out and you say what happened? And they say the old voice came in.

You know what the old voice said? What does it say in you? Who do you think you are? Or you're too big for your britches. When all this airy-fairy flaky stuff is over you'll come back to yourself.

But the person has spent a lifetime trying to be who they are not. And what I'm talking about in the feminine is, 'Who am I?' And God knows that's hard enough to find out.

Where you can sit down with your journal or in a situation you think, if I stay about my integrity, what do I do here.

God, you must know this so well in this country. If I stay with my integrity, what do I do here? Who am I?

Do I know well enough to speak it? Where in my body — see, the body is the feminine.

Where in my body do I feel the integrity that allows me to come from that place and speak from that place? Do I feel the ripples in my resonators when I speak? I mean that.

When I'm really speaking, I resonate, and I can feel it to my feet. And I know I've been telling my real truth there.

You can know it. If you're not coming from that reality, where are you coming from?

And could you stand up if you were being faced with that? See, here is where I think the real power is.

That you can relate to your body. That you can relate to your heart.

Even as I say that, I'm sure somebody is saying, 'What's she talking about the heart?'

You know, you must wander in a culture where autoimmune break down is the most prevalent of diseases — lupus, AIDS, cancer, chronic fatigue syndrome — these are all illnesses in which the body refuses to play host to the soul.

Is that not a terrible blight in on our culture?

Why would a bowel start eating itself? As in Crohn's disease. Why would a skin suddenly start to look like armor, you know? Sometimes you see psoriasis that is so scaly you can't get through it.

It's all over the arms, legs, sometimes neck.

What is going on in a person where that — the symptoms are screaming out loud for recognition.

You know, those of you who saw Angels in America — how many of you did see that?

Can I use that? You know you're dealing with AIDS in Angels in America.

And all of a sudden this flappy angel smashes through the roof. And she is sort of is not quite able to fly and hold her balance. She has come smashing through the ceiling.

The paper is all hanging. Her golden tiara is half off. She's a pretty rattled looking angel.

But she says, 'I'm here to do the great work.' And you're saying, well, what's the great work?

And I suggest to you, ladies and gentlemen, it is to bring the feminine into this culture.

That is the great work. And it's not an easy path.

Because, time wise, how do you take time each morning to listen to your dreams, to write them down.

How do you take time to recognize that there's something going on and somebody is in terrible grief?

Have you got time to listen? Have you got the stamina to deal with the anguish in our culture?

15 minutes, right. Five? It is five. Well, there you see, it is. There's just not time. But that is my point.

If we have not got time to hear the soul, to listen to its values, to allow it to touch in to the divine feminine that knows us before we were born, and to live that reality, despair sets in.

And when despair sets in, there is an undermining of the culture. People turn to addictions in order to try not to live at all.

They can't deal with the agony of the reality of life.

They get into the addiction. I'm going to talk really fast now. And great mother becomes food.

As much food as you can put into your body because the hole is so big.

And you cannot feed the body with a spiritual longing — the spiritual longing that is involved in an addiction.

It cannot be satiated with anything physical. The spiritual demands spiritual food.

So the alcoholic wants spirit out of the whiskey bottle.

The great mother, who we all long for, becomes food. Sweetness, cherishing. Anything to bring love into the body. And everything is concretized.

Look at our culture in terms of concretization. Covering our planet with concrete cement.

And hoping somehow that we're going to be able to stay alive with that concretization.

But to be able to take time — also I remember when I was in India I had all the time in the world.

But I got dysentery. You laugh; I tell you it's a terrible disease. I couldn't walk at all.

And I used to go down to the hotel foyer because I thought I had to get comfortable at least.

I went down to the foyer and I sat on the couch and wrote a letter to my husband.

And a large, very dark woman came and squeezed between me and the end of the couch. She didn't speak a word of English. And I thought, 'What is she doing?'

I'm right handed and she gets where I can't even write my letter. But she had a warm arm.

And I thought, gee, that's so good. It's warm. And she kept pushing this arm against me.

We ended up at the other end of the couch.

And the next day I went down again and behold, there she was. And she did the same thing. And I loved it even more that day. We couldn't speak a word to each other.

It happened five days in a row. And then — I don't like telling my story so fast. I like to go slowly.

But anyway, her husband — this man came along and he said my wife won't have to come to sit with you anymore.

And I said your wife? He said yes. She's the lady that comes to sit with you.

He said, "I saw you were dying and I sent her to sit with you. " And she saved my life. That wonderful, warm, skin.

That's relatedness to a total stranger.

And you know that really did change my life. I thought, gosh - she had time to do that?

And took the time? And I could receive it. So it's that kind of relatedness that we so desperately need.

And the kind of strength that's in that dream. I'll tell you one of my dreams. It's very clear.

I dreamt that I was taken by a beautiful snake along a path. And the snake moved like this. Not on the ground.

It went merrily along as I wrote in my journal. It went merrily along.

It had on its head an eye. A crown that was an eye.

And it took me into a cave, you know — the snake is related to the feminine. It took me into this cave.

There were two huge books in the cave, old ancient books.

The one was called The Seven Chronicles of the Western World. And I picked that book up.

I was going to read it, for a moment anyway. And the snake just pushed it out of my hands.

And said that's not for you. Here is your book.

And the other booked the same eye on the front of it that the snake had in the crown.

It was a living eye, a loving — the eye of God. A loving eye. It just looked at me.

And my whole body just opened to that. And there was on the cover a motif of roses and flowers.

And when I opened the book, there wasn't a word in it. Everything the book had to say was in that eye.

And it was, you know—when I came into my body— that's what I like to do with my dream.

Take it and bring it into the body. The whole body just reacts and opened. In the moment, in the moment.

I would like to just finish with Elliot's Four Quartets about the rose and the fire.

The rose is the soul we talked about earlier and the fire is the struggle to keep on the path. It is a struggle, yes.

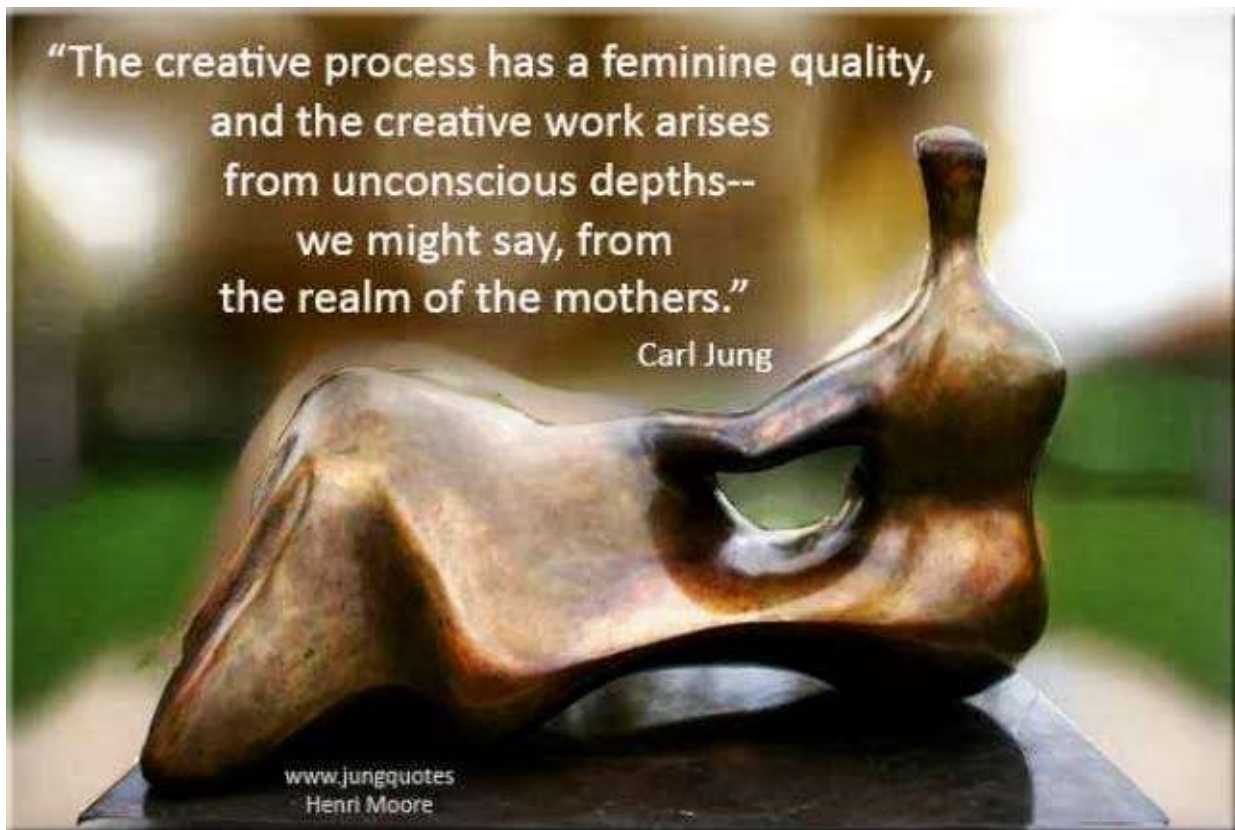
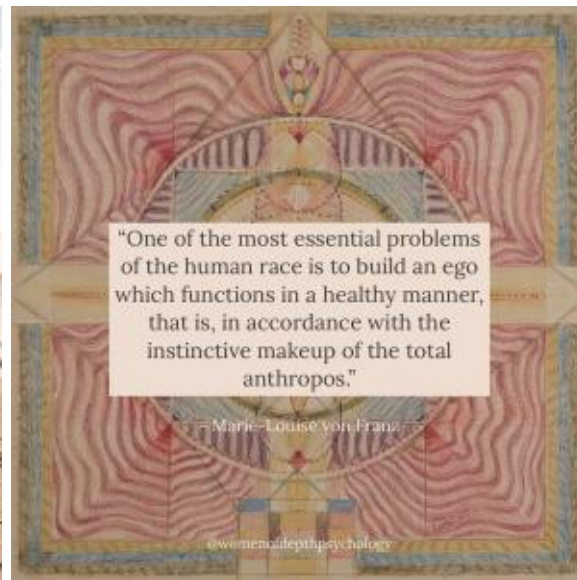
But once you're on it, you wouldn't be anywhere else. It's the only way to go. And here is how Elliot puts it.

"Here now, quick, now, always. A condition of complete simplicity. Costing not less than everything. And all shall be well. And all manner of things shall be well. When the tongues of flames are in-folded into the crowned knot of fire. And the fire and the rose are one. "

Then the suffering that we go through, the life that we live in the moment — in the moment — see that's where the body lives. That's where nature lives.

That's the feminine. Now. Here. That beating of the eternal and the personal. The fire and the rose are one.

Thank you.



1. <https://www.facebook.com/groups/56536297291/>
2. <https://www.feminist.com/resources/artspeech/genwom/conscious.html>

William Alex: A Personal Assessment [of Carl Jung] (2022-10-17 05:31)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Contact with Jung: Essays on the influence of his work and personality

It is not often in the course of a lifetime that one is privileged to stand in the presence of greatness, nor is one likely to remain unaffected by the encounter.

My first meeting with Jung, while I was a student at the Jung Institute in Zurich, affirmed for me what I had experienced through his writings and in personal analysis: his deep and enduring conviction, and sense of purpose, and the singularly human qualities of warmth and humor that accompanied them.

I caught glimpses of the trickster in him, of the shaman-like, even at moments of the diabolical we felt harmonious interplay of his immense experience, wisdom, and dignified humility; the rare quality of his greatness.

The occasion was an Institute-sponsored tea held at one of the ancient guild houses in

the Altstadt of Zurich.

A newcomer at the Institute, I found myself, quite unexpectedly, seated next to the man whose insight and Weltanschauung had prompted me to relinquish an established medical practice and become, once again, a student.

Jung introduced himself to me and continued his previous conversation.

It had all happened too quickly. I felt overwhelmed and at a loss for words, in spite of a great eagerness to join in the conversation to convey to Jung that I had studied his books and knew quite a bit about his psychology.

After several awkward attempts to introject something I was not ready for, it occurred to me that it would be best to tell him how I felt.

I proceeded to explain my surprise at our unexpected meeting and he laughed, reached over, patted my knee and said simply, 'My boy, take things as they come.'

The incident and Jung's response have come back to me many times in the intervening years, and I am grateful for the opportunity to relive them in attempting to formulate the extent and meaning of their impact upon me.

'Take things as they come' is a well-known expression, on everyone's lips, and quite familiar when one hears it, like: 'You can't fight City Hall,' or 'If you can't beat 'em, join 'em.'

The message of these sayings is as commonplace as the situations which evoke them.

What was it, then, that, through Jung, transformed a popular cliché into a moving and abiding memory? Projection? Undoubtedly-but not entirely.

To take things as they come was certainly not an invitation to passive compliance in the face of stress.

Nor did it mean simple adaptation or conformity to existing conditions.

I seem to find it easier to relate what I think Jung's response does not mean than what it does.

At the time of the incident, I understood it as saying, in effect: 'You are a newcomer in analytical psychology and to this part of the world.'

There is no need to propel yourself beyond your present level and depth. Relax ! You are among friends.'

I feel that the passing years have enlarged and enriched Jung's admonition.

It has amplified itself and led me to discern in it overtones reminiscent of Eastern philosophies and religions; of its close relationship to existential thought.

The moment of time becomes the focal point of experience, and harmony in the moment requires the proper interplay of time, of place, and of attitude.

Failure of any of these elements or of their coordination results in disharmony and in the distress of not being at one with oneself.

Besides being fatherly and relieving my momentary discomfort, Jung was telling me that I was not in harmony with myself or my situation, implying that in human affairs, as in nature, a natural or optimal order exists.

Implicit also is the existence of a proper relationship between novice and master, with its established limitations upon the behavior of both; limits as valid in principle in the future as they have been in the past.

Really to take things as they come, in Jung's meaning as I perceive it, requires a relinquishment of the egocentric need, indigenous in us all, to impose wish, will, and volition upon life in an effort contrary to its natural flow.

How familiar in my experience is the patient, new in analysis, who has the urgent need to grasp at once the substance and meaning of the whole process.

He demands immediate answers to questions and problems that have been taking shape for the better part of his lifetime.

The realization that genuine insight comes its own way and in its own time will impress itself upon him as it will upon the analyst, when he is tempted to impose interpretations and conclusions on the patient before the time is ripe for proper integration of the experience.

If he is fortunate, the rejected lover will learn that the way back to harmony with himself in time and place requires a sacrifice of his possessiveness, of his narcissistic demands projected upon the relationship.

So, too, the aspiring artist who discovers that his vividly perceived images of perfection correspond to distant goals to be approximated only after years of intensive effort; not with his present capacities.

It does little good to storm the gates of heaven with loud cries and laments, demanding fulfillment.

The psychological conditions regulating orderly relationship in regard to time, place, and attitude must be given full recognition.

What Jung conveyed to me in so few words is at once rich and profound and commonplace.

In it, as in all his work, Jung, speaking out of the depth of his own center, reveals his reverence for the life process as a carrier of meaning, direction, and purpose, if none other than the genetic urge to biological and spiritual fulfillment of each in accord with his kind.

Like the J Ching, which states that human life was not meant to be unlimited, Jung seemed

to say that acceptance of one's own natural limits in time and place constitutes one of the cardinal virtues.

It runs as a leitmotif through his writings, accompanied by the conviction that the limited human drama unfolds against the unlimited and the divine.

To think of the complex in Jung's psychology stripped of its autonomy is as impossible as it is to conceive of the archetype without its numinosity.

Although the former is closer to personal consciousness, both partake of the same invisible spirit evident in his discussion of the self, of the compensatory function of dreams, or of the psyche's self-regulatory tendency.

The natural inner movement toward a goal is also evident in his discussion of psychological types.

The exact descriptions of types, interesting and helpful as they may be, are, to my mind, of less importance than the dynamics of relationship between them and the inferior function. Integration of the latter points the way to completion or wholeness of the personality.

Throughout Jung's teachings, one feels the presence of the transcendent spirit so well expressed in the inscription above the door of his residence-to the effect that, invited or not, God will be present.

Jung lived and worked to make people realize and experience the timeless reality of the soul.

Seen from academic and psychiatric viewpoints, he stood alone.

He was out of step with his time or, better, his time was neither ripe nor ready for him.

He shared the fate of all pioneers whose insights and perceptions precede the world's readiness to receive them.

I believe that it is too early to attempt a comprehensive evaluation of Jung's psychology.

It is probable that the full impact of his contributions may not be generally appreciated for decades to come.

Yet Jung spoke directly to the central and immediate problems of our time, in response to urgent but unformulated questions: Where is new meaning to be sought when current meanings have lost their validity?

Where are the new symbols, the new God values, to be found when ancient, ancestral gods appear moribund; stricken by the fatal virus of modern scientific enlightenment?

And where shall we seek the new morality when knowledge of good and evil, of right and wrong, no longer thunders from the mouths of the wrathful or loving Jahweh, Jesus, Mary

pantheon?

Jung's answer: the new gods and values will spring from the same sources that gave rise to the departing ones.

They will emerge in their own time and place from the archetypal depths of man's soul, in response to new conditions and in accord with the eternal pattern of life's movement from the beginning, that of birth, procreation, death, and rebirth. William Alex, *Contact with Jung*, Pages 168-171

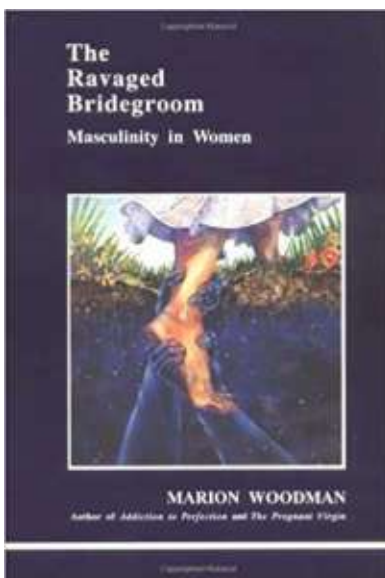
1. <https://www.facebook.com/groups/56536297291/>

2. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?crid=14R75VOPKZ3K9&dchild=1&keywords=contact+with+jung+by+michael+ford

Marion Woodman: The Ravaged Bridegroom - Quotations (2022-10-18 04:57)

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The mutation in consciousness which is here suggested would reconstruct the foundations upon which the male ego has for centuries rested.

Still it is clear in our evolving consciousness that slaying is at best an arrested act of transformation.

The characteristic male response to the rejection of the dragon slaying myth in favor of transformation is the ancient fear that the forces of darkness may then overtake the forces of light, leaving the man in the condition of the woman, denied his phallic power.

Here we come face to face with what is involved in a man's response to his own inner feminine as anything other than a threat to his hard won masculinity. Carl Jung, *The Ravaged Bridegroom*, Page 20

Jung called the soul making process an *opus contra naturam*, a work against nature, by which he meant one had to work against the unconscious pull of nature in order to release the soul essence.

The inclination of the masculine spirit in this *opus* is to transcend the body, to go against the unconsciousness of nature by ignoring it, to reach for the perfection of disembodied soul.

Conversely, the feminine, already bonded to nature by biology, tends to fall even deeper into the concretization of matter and fails to distill the soul essence.

The soul, the essence which I understand as conscious femininity, is endangered equally by disembodied spirit and by concretized matter, but her distillation is imperative in laying the foundations for a new partnership between the sexes. Marion Woodman, *The Ravaged Bridegroom*, Page 22

The subtle body, an expression Jung took over from alchemy, is the body in which we live, move, and have our being.

It is through the subtle body that we experience and relate to ourselves and to others on every level of existence.

The subtle body is, in Wordsworth's phrase,

"the world/ Of all of us, the place where, in the end,/ We find our happiness or not at all."

It is a body whose soul affirmation of itself releases it from its primitive identification with those powers of darkness which have for too long treacherously lured the deluded dragon slayers into the murderous performance of a pseudo-redemptive act. Marion Woodman, *The Ravaged Bridegroom*, Page 25

At first glance, his dual or multiple aspect and his knavish and clownish characteristics lend him a Mephistophelian quality, but his knowledge of the past and future betoken a greater degree of consciousness than is possessed by Arthur and his knights who are, indeed, remarkably unconscious and unthinking.

It is due to this greater consciousness that Merlin, like the Grail, functions as a form of projected conscience, in that he exposes the mistakes and crimes of the people. As the prophet of hell put into the world by the Devil he is, moreover, clearly distinguishable as the An-

tichrist. . . . Thanks to his mother's virtue, Merlin's devilish inheritance cannot work itself out.

This devilish trait appears most clearly in his magic power and in his enjoyment of playing tricks on others and fooling them.

But for the most part neither of these traits has a destructive character. Emma Jung, *The Ravaged Bridegroom*, Page 57

This concept of the way to the holy city cannot be "moulded into an intellectual ideal."

Kingship in this image "proceeds not from the traditional moral code but from the unconscious foundation of the personality."

This inner authority Jung calls conscience.

"If one is sufficiently conscientious," he writes, the conflict is endured to the end, and a creative solution emerges which is produced by the constellated archetype and possesses that compelling authority not unjustly characterized as the voice of God.

The nature of the solution is in accord with the deepest foundation of the personality as well as with its wholeness; it embraces conscious and unconscious and therefore transcends the ego. Marion Woodman, *The Ravaged Bridegroom*, Page 65

The figure of the Father, which is manifested in the Old Testament, is that of a creator and originator of all things, who turns a benevolent as well as a destructive aspect towards men.

Men stand to him in a childlike relation that does not ponder the nature of this undivided, dark and light father God and is unable to exercise any criticism concerning him. . . .

In an age, however, in which the figure of a Son of God appears, the condition of human consciousness is also different; from the original unity of the one a part is split off which becomes its opposite or other, which is why, in most religions, the archetypal form of the Son of God is a figure of suffering. For instance, it falls victim to the powers of darkness and must be freed again for the salvation of the world. . . . While on the human side the image of the Father corresponds to a childlike state of consciousness, where a ready made way of life that has the characteristics of law is uncritically accepted, in the next stage, the Age of the Son, a conscious consideration of previously accepted things begins and with it criticism, judgment and moral differentiation. The condition of the Son is, accordingly, one of conflict. . . . [As Jung writes] "The exemplary life of Christ is in itself a 'transitus' and therefore amounts to a bridge leading over to the third stage, where the initial stage of the Father is, as it were, recovered."

This third phase, the Age of the Holy Spirit, corresponds on the human level to an attitude that, through recognition of the guiding and enlightening function of the unconscious, strives to move beyond the state of being suspended in conflict.

This does not mean a step back into the first phase, although a wrong turning of this kind naturally always threatens, but the submission of individual independence to the spirit. .

. . Together with this goes the release from a faith resting merely on authority, whether such authority is psychological or that of a collective organization. Marion Woodman, *The Ravaged Bridegroom*, Page 114

Perceval is indeed the tierz hom, clearly destined to play the part of the man who, growing beyond the state of conflict characterized by the condition of the Son, should become conscious of the guiding, inspiring principle in the unconscious and thus realize and recognize the inner wholeness. Emma Jung, *The Ravaged Bridegroom*, Page 114

Jung calls this the path of individuation.

This path strips away all facades, false expectations, dead gods.

It ultimately leads into the heart of the impasse where genuine love abides.

If we are ever to be free of patriarchal chains, free of the power drives that imprison us, free of our fears of abandonment, free of our rage, free of our addictions, free of our dependency on the dimes that others choose to bestow or withhold, we have to strip ourselves naked of these dead gods.

Then love can come to us.

The living god and goddess can enter.

Then we are empowered. Marion Woodman, *The Ravaged Bridegroom*, Page 126

Four as the minimal number by which order can be created represents the pluralistic state of [one] who has not yet attained inner unity, hence the state of bondage and disunion, of disintegration, and of being torn in different directions—an agonizing, unredeemed state which longs for union, reconciliation, redemption, healing, and wholeness. Carl Jung, *The Ravaged Bridegroom*, Page 165

The dominant attitude of consciousness is only "right" when it accords with the claims of both consciousness and the unconscious.

Only then can it combine their opposing tendencies into unity. If, on the other hand, the ruling attitude is either too weak or incomplete, the "life is consumed in unfruitful conflict."

But if the old attitude of consciousness is renewed through its descent into the unconscious, then from the latter there emerges a new symbol of wholeness which is as son to the old king.

As we know, Perceval is elected to be the "son" in the Grail legend, but in the beginning this process of transformation is somehow arrested so that the old king cannot die nor can Perceval relieve his suffering. Carl Jung, *The Ravaged Bridegroom*, Page 192

Jung discusses the incestuous nature of the sacred marriage at length. In "The Psychology of the Transference" he writes:

Incest symbolizes union with one's own being. It means individuation or becoming a self, and because this is so vitally important, it exerts an unholy fascination . . . as a psychic process controlled by the unconscious, a fact well known to anybody who is familiar with psychopathology. Carl Jung, The Ravaged Bridegroom, Page 214



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Carl Jung on "Soror Mystica" - Anthology (2022-10-19 04:26)

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A remarkable contribution to the role of feminine psychology in alchemy is furnished by the letter which the English theologian and alchemist, John Pordage, wrote to his soror mystica Jane Leade. In it he gives her spiritual instruction concerning the opus. Carl Jung, CW 16, Para 506

We also meet this phenomenon in alchemy, where a woman adept often plays the role of the soror mystica (Zosimos and Theosebeia, Nicolas Flamel and Peronelle, John Pordage and Jane Leade, and in the nineteenth century Mr. South and his daughter, Mrs. Atwood) Carl Jung, CW 18, Para 1703

A younger anima figure emerged in place of a mother-anima.

At that time he met Toni Wolff, who became his helper in the intellectual penetration of the world of psychic images and remained his helper until her death in 1953. Alchemically, she was his "soror mystica." Aniela Jaffe, *From the Life and Work of C.G. Jung*, Page 104

Many of those old philosophers had found out that there is no real philosophy if you don't face the anima, so many of them had a so-called soror mystica, a friend in God, a woman friend. Carl Jung, *Dream Symbols of the Individuation Process*, Page 275

Women played a very great role in the early al-chemist tracts.

There were quite a number of them: for instance, one of the oldest is Maria the Jewess, or Maria the Egyptian; then Paphnutia; then Zosimos dedicated his works, or addressed his works, as if they were written to this woman friend, his soror mystica, Theosebeia. Carl Jung, *Dream Symbols of the Individuation Process*, Page 275

Likewise, her [Toni's] copy of *Psychology and Alchemy* (1944) bears a dedication to his "soror mystica."

In public, he acknowledged her active role in all the phases of analytical psychology in

his introduction to her collected papers. The Black Books, Vol. I, Page 97

A woman is made: in alchemy the femina alba (white woman), the anima or soror mystica, in the Tantric text in the form of the yoni.

These extracts of both the masculine and of the feminine are put together, and out of this emerges a true wholeness. Carl Jung, Psychology of Yoga and Meditation, Page 207



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Carl Jung on "Brooding" - Quotations (2022-10-20 04:16)

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Later my mother told me that
in those days I was often
depressed. It was not really
that; rather, I was brooding
on the secret.

- ~Carl Jung, Memories Dreams and Reflections,
Page 42

The hero who sets himself the task of renewing the world and conquering death personifies the world-creating power which, brooding on itself in introversion, coiled round its own egg like a snake, threatens life with its poisonous bite, so that the living may die and be born again from the darkness Carl Jung, CW 5, Para 592

The term tapas is to be translated, according to Deussen, as "he heated himself with his own heat," in the sense that "he brooded his own brooding," brooder and brooded being conceived not as separate, but as one and the same thing Carl Jung, CW 5, Para 589

Hesitantly, as in a dream, the introspective brooding of the centuries gradually put together the figure of Mercurius and created a symbol which, according to all the psychological rules, stands in a compensatory relation to Christ. It is not meant to take his place, nor is it identical with him, for then indeed it could replace him. It owes its existence to the law of compensation, and its object is to throw a bridge across the abyss separating the two psychological worlds by presenting a subtle compensatory counterpoint to the Christ image. The fact that in Faust the compensatory figure is not, as one might almost have expected from the author's classical predilections, the wily messenger of the gods, but, as the name "Mephistopheles" shows, a familiaris risen from the cesspits of medieval magic, proves, if anything, the ingrained Christian character of Goethe's consciousness. To the Christian mentality, the dark antagonist is always the devil. As I have shown, Mercurius escapes this prejudice by only a hair's breadth. But he escapes it, thanks to the fact that he scorns to carry on opposition at all costs. The magic of his name enables him, in spite of his ambiguity and duplicity, to keep outside the split, for as an ancient pagan god he possesses a natural undividedness which is impervious to logical and moral contradictions. This gives him invulnerability and incorruptibility, the very qualities we so urgently need to heal the split in ourselves Carl Jung, CW 13 Para 295

The circular movement thus has the moral significance of activating the light and dark forces of human nature, and together with them all psychological opposites of whatever kind they may be. It is nothing less than self-knowledge by means of self-brooding (Sanskrit tapas). A similar archetypal concept of a perfect being is that of the Platonic man, round on all sides and uniting within himself the two sexes. Carl Jung, CW 13, Para 39

Brooding is a sterile activity which runs round in a circle, never reaching a sensible goal. Carl Jung, CW 18, Para 16

In India the sweating corresponds to the tapas. This is a kind of self-brooding. By the concentration of the soul powers on this one point, on the central point of the self, it is hatched

like an egg. One is enclosed in it oneself, as in the retort or in the uterus. Carl Jung, Children's Dreams Seminar, Page 298-299

Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret. Carl Jung, Memories Dreams and Reflections, Page 42

The following paragraph was not reproduced in LN. Instead, Liber Secundus ends with: "Now shut, you bronze doors I opened to the flood of devastation and murder brooding over the peoples, opened so as to midwife the God. / Shut, may mountains bury you and seas flow over you. / I came to my self, a giddy and pitiful figure. My I! I didn't want this fellow as my companion. I found myself with him. I'd prefer a bad woman or a wayward hound, but one's own I - this horrifies me. / An opus is needed, that one can squander decades on, and do it out of necessity. I must catch up with a piece of the Middle Ages within myself. We have only finished the Middle Ages of- others. I must begin early, in that period when the hermits died out. Asceticism, inquisition, torture are close at hand and impose themselves. The barbarian requires barbaric means of education. My I, you are a barbarian. I want to live with you, therefore I will carry you through an utterly medieval Hell, until you are capable of making living with you bearable. You should be the vessel and womb of life; therefore I shall purify you. / The touchstone is being alone with oneself. / This is the way" (pp. 457- 58). The Black Books, Vol. V, Page 215, fn 28

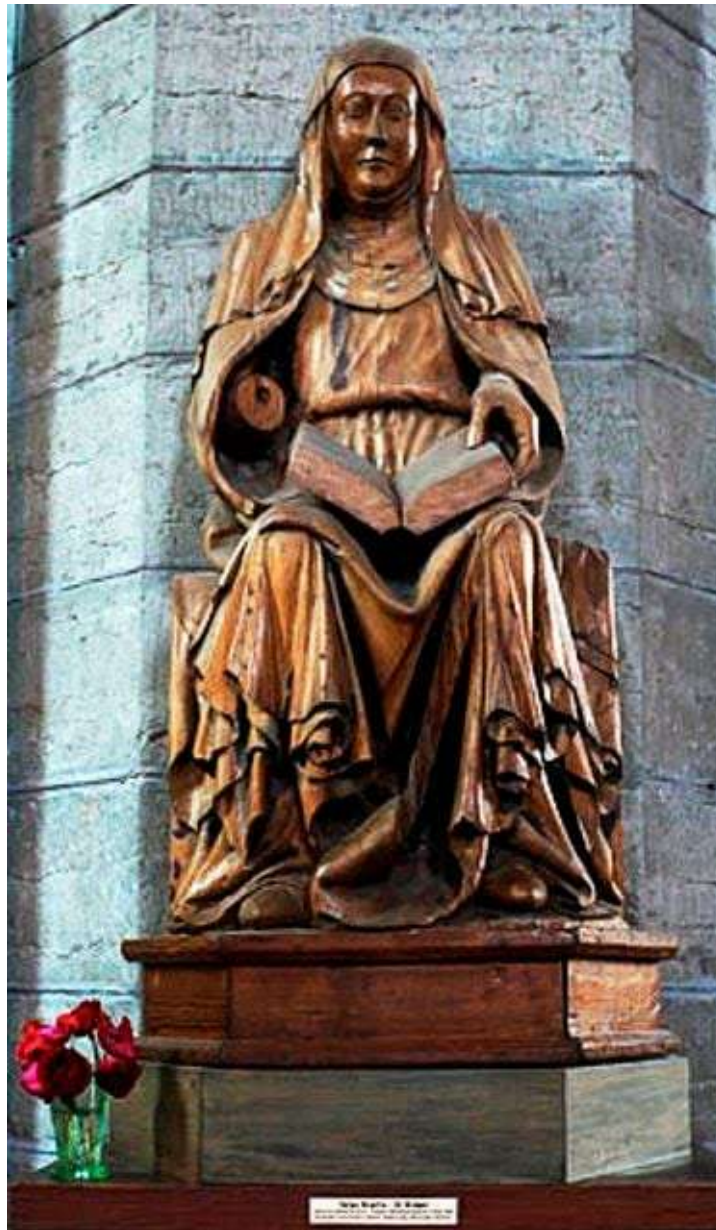
Jung was humble before the ineffable mystery of each variant self that faced him for the first time, as he sat at his desk, pipe in hand, with every faculty attuned, brooding on the portent of what was being said to him. Henry A. Murray, A Memorial Meeting, New York Dec. 1, 1961, Page 18

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Carl Jung on "Bridges" - Quotations; Anthology (2022-10-20 14:09)

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Unfortunately only too often no further knowledge reaches us of the things that are being played out on the dark side of the soul [in the insane], because all the bridges have broken down which connect that side with this Carl Jung, CW 3, Para 385

The material with which we think is language and verbal concepts something which from time immemorial has been directed outwards and used as a bridge, and which has but a single purpose, namely that of communication. So long as we think directedly, we think for others and speak to others Carl Jung, CW 5, Para 12

This [Music] connection forms the bridge to sexuality, thus giving the primitive an opportunity to sidetrack and evade the task in hand Carl Jung, CW 5, Para 219

Fantasy always fashions the bridge between the irreconcilable claims of subject and ob-

ject, introversion and extraversion. In fantasy alone both mechanisms are united Carl Jung, CW 6, Para 78

For a time objects appear to have an exaggerated value, if they should serve to bring about a solution, a deliverance, or lead to the discovery of a new possibility. Yet not sooner have they served their purpose as stepping-stones or bridges than they lose their value altogether and are discarded as burdensome appendages. Facts are acknowledged only if they open new possibilities of advancing beyond them and delivering the individual from their power. Nascent possibilities are compelling motives from which intuition cannot escape and to which all else must be sacrificed Carl Jung, CW 6, Para 612

It will have been the same with the Greeks. It was just their living sense of horror that gradually brought about a reconciliation of the Apollinian with the Dionysian “through a metaphysical miracle,” as Nietzsche says. This statement, as well as the other where he says that the antagonism between them is “only seemingly bridged by the common term ‘Art,’” must constantly be borne in mind, because Nietzsche, like Schiller, had a pronounced tendency to credit art with a mediating and redeeming role Carl Jung, CW 6. Para 230

Naturally one would like to have better relations with one’s fellows, but only on the condition that they live up to our expectations—in other words, that they become willing carriers of our projections. Yet if we make ourselves conscious of these projections, it may easily act as an impediment to our relations with others, for there is then no bridge of illusion across which love and hate can stream off so relievingly, and no way of disposing so simply and satisfactorily of all those alleged virtues that are intended to edify and improve others. Carl Jung, CW 7, Para 517

But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious Carl Jung, CW 7, Para 339

... the autonomous complex of anima and animus is essentially a psychological function that has usurped, or rather retained, a “personality” only because this function is itself autonomous and undeveloped. But already we can see how it is possible to break up the personifications, since by making them conscious we convert them into bridges to the unconscious. It is because we are not using them purposefully as functions that they remain personified complexes. So long as they are in this state they must be accepted as relatively independent personalities. They cannot be integrated into consciousness while their contents remain unknown. The purpose of the dialectical process is to bring these contents into the light; and only when this task has been completed, and the conscious mind has become sufficiently familiar with the unconscious processes reflected in the anima, will the anima be felt simply as a function. Carl Jung, CW 7, Para 339

If so, the position of the archetype would be located beyond the psychic sphere, analogous to the position of physiological instinct, which is immediately rooted in the stuff of the organism and, with its psychoid nature, forms the bridge to matter in general. Carl Jung, CW 8, Para 420.

Possession caused by the anima or animus presents a different picture. In the state of possession both figures lose their charm and their values; they retain them only when they

are turned away from the world, in the introverted state, when they serve as bridges to the unconscious. Carl Jung, CW 9i, Para 222f.

Notwithstanding its monstrosity, the hermaphrodite has gradually turned into a subduer of conflicts and a bringer of healing, ... its power to unite opposites, mediates between the unconscious substratum and the conscious mind. It throws a bridge between present-day consciousness, always in danger of losing its roots, and the natural, unconscious, instinctive wholeness of primeval times. Carl Jung; CW 9i, para. 292-4

This leads to a restoration or apocatastasis of the lives of her ancestors, who now, through the bridge of the momentary individual, pass down into the generations of the future. An experience of this kind gives the individual a place and a meaning in the life of the generations, so that all unnecessary obstacles are cleared out of the way of the life stream that is to flow through her. At the same time the individual is rescued from her isolation and restored to wholeness. Carl Jung, CW 9i, Para 316

The bridge from dogma to the inner experience of the individual has broken down. Instead, dogma is "believed"; it is hypostatized, as the Protestants hypostatize the Bible, illegitimately making it the supreme authority, regardless of its contradictions and controversial interpretations. (As we know, anything can be authorized out of the Bible.) Dogma no longer formulates anything, no longer expresses anything; it has become a tenet to be accepted in and for itself, with no basis in any experience that would demonstrate its truth. Indeed, faith has itself become that experience. Carl Jung, CW 9ii, Para 276

One of the most fundamental characteristics of every civilization is the quality of permanence, something created by man and wrested from the meaningless flux of nature. Every house, every bridge, every street, is a witness to the value of duration in the midst of change. Carl Jung, CW 10, Para 923

The light God bestrides the bridge—Man—from the dayside, God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

This, in brief, is the drama that was played out in the obscurities of alchemy. It is superfluous to remark that these two sons were never united, except perhaps in the mind and innermost experience of a few particularly gifted alchemists. But it is not very difficult to see the "purpose" of this drama: in the Incarnation it looked as though the male principle of the father-world were approximating to the female principle of the mother-world, with the result that the latter felt impelled to approximate in turn to the father-world. What it evidently amounted to was an attempt to bridge the gulf separating the two worlds as compensation for the open conflict between them. Carl Jung, CW 12 Para 27

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Page 114.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions. We can never reach the level of our intuitions and should therefore not identify ourselves with them. Only

the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws. Carl Jung, CW 12, Para 148

I have defined the anima as a personification of the unconscious in general, and have taken it as a bridge to the unconscious ... If the unconscious figures are not acknowledged as spontaneous agents, we become victims of a one-sided belief in the power of consciousness ... Carl Jung, CW 13, Para 62

Knowledge of the universal origins builds the bridge between the lost and abandoned world of the past and the still largely inconceivable world of the future. How should we lay hold of the future, how should we assimilate it, unless we are in possession of the human experience which the past has bequeathed to us? Dispossessed of this, we are without root and without perspective, defenceless dupes of whatever novelties the future may bring. Carl Jung, CW 17, Para 250

It is my practical experience that psychological understanding immediately revivifies the essential Christian ideas and fills them with the breath of life. This is because our worldly light, i.e., scientific knowledge and understanding, coincides with the symbolic statement of the myth, whereas previously we were unable to bridge the gulf between knowing and believing. Carl Jung, CW18, Para 1666

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that it is a piece of life, an image connected with the living individual by the bridge of emotion. Carl Jung, CW 18, Para 96

All these compensatory phenomena can be turned round and be applied to the analyst as well. Suppose, for instance, that an analyst has to treat a woman who does not particularly interest him, but suddenly he discovers that he has a sexual fantasy about her. Now I don't wish it on analysts that they should have such fantasies, but if they do they had better realize it, because it is important information from their unconscious that their human contact with the patient is not good, that there is a disturbance of rapport. Therefore the analyst's unconscious makes up for the lack of a decent human rapport by forcing a fantasy upon him in order to cover the distance and to build a bridge. These fantasies can be visual, they can be a certain feeling or a sensation a sexual sensation, for instance. They are invariably a sign that the analyst's attitude to the patient is wrong, that he overvalues him or undervalues him or that he does not pay the right attention. That correction of his attitude can also be expressed by dreams. So if you dream of a patient, always pay attention and try to see whether the dream is showing you where you may be wrong. Patients are tremendously grateful when you are honest in that respect, and they feel it very much when you are dishonest or neglectful. Carl Jung, CW 18, Para 333

The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together.

The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment.

The other Gods died of their temporality, yet the supreme meaning never dies, it turns into meaning and then into absurdity, and out of the fire and blood of their collision the supreme meaning rises up rejuvenated anew.

The image of God has a shadow.

The supreme meaning is real and casts a shadow.

For what can be actual and corporeal and have no shadow?

The shadow is nonsense.

It lacks force and has no continued existence through itself.

But nonsense is the inseparable and undying brother of the supreme meaning.

Like plants, so men also grow, some in the light, others in the shadows.

There are many who need the shadows and not the light.

The image of God throws a shadow that is just as great as itself.

The supreme meaning is great and small, it is as wide as the space of the starry Heaven and as narrow as the cell of the living body.

The spirit of this time in me wanted to recognize the greatness and extent of the supreme meaning, but not its littleness.

The spirit of the depths, however, conquered this arrogance, and I had to swallow the small as a means of healing the immortal in me.

It completely burnt up my innards since it was inglorious and unheroic.

It was even ridiculous and revolting.

But the pliers of the spirit of the depths held me , and I had to drink the bitterest of all draughts. Carl Jung, The Red Book, Page 230

But the supreme meaning is the path the way and the bridge to what is to come. That is the God yet to come. It is not the coming God himself but his image which appears in the supreme meaning. God is an image, and those who worship him must worship him in the images of the supreme meaning. The supreme meaning is not a meaning and not an absurdity, it is image and force in one, magnificence and force together. The supreme meaning is the beginning and the end. It is the bridge of going across and fulfillment. Carl Jung, The Red Book, Pages 229-230.

This meaning of events is the supreme meaning, that is not in events, and not in the soul, but is the God standing between events and the soul, the mediator of life, the way, the bridge and the going across. Carl Jung, Liber Novus, Page 239.

If, aside from your work, you read a good book, as one reads the Bible, it can become a bridge for you leading inwards, along which good things may flow to you such as you perhaps cannot now imagine. Carl Jung, Letters Vol. 1, Page 434.

The moment we enter the bridge, I fall on my knees, completely overcome by the sudden understanding that my father is going to lead me into the "supreme presence." By sympathy he kneels at my side and I try to touch the ground with my forehead. Carl Jung, Letters Vol. 1, Pages 491.

It is lovely to hear the word "friend" from you. Fate seems to have apportioned to us the role of two piers which support the bridge between East and West. Carl Jung, Letters Vol. 1, Page 66.

One of the most important and difficult tasks in the individuation process is to bridge the distance between people. Carl Jung, Letters Vol. I, Page 53.

A transference in the clinical sense does not always need a personal relationship as a bridge, but can take place via a book, a piece of hearsay, or a legend. Carl Jung, Letters Vol. II, Page 504

According to the Hui Ming Ching, the ancient sages knew how to bridge the gap between consciousness and life because they cultivated both. In this way the shell, the immortal body, is 'melted out', and in this way 'the great Tao is completed'. Carl Jung, Secret of the Golden Flower, Page 95.

We have not yet found the bridge between the ideas of physics and psychology.

Therefore collectively we have not crossed the distance between Anahata and visuddha. Carl Jung, Kundalini Seminar, Page 46-47

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

My anima may twist my impressions of reality, and she may twist my image in the eyes of the object.

It is like a moving, deceitful thing in between oneself and reality if wrongly placed.

But the anima as a bridge, as a function of relationship between the conscious and the unconscious, is rightly placed. Carl Jung, Visions Seminar, Page 207

You see, the animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. It is the gate to the collective uncon-

scious, and by a certain attitude one can provoke that function to appear; but if it returns to itself, pulls up the bridge, that locks the gate. Carl Jung, Visions Seminar, Page 208

For the animus when on his way, on his quest, is really a psychopompos, leading the soul to the stars whence it came.

On the way back out of the existence in the flesh, the psychopompos develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I have long been keenly interested in building a bridge-or at least trying to do so-between the two disciplines which accept practical responsibility for the curaanimarum: theology on the one hand and medical psychology on the other. Different as their points de depart may be, they do both meet in the empirical psyche of the human individual. ... We are both convinced that our endangered time needs psychological enlightenment, and that someone has to make a beginning, though cannot do it alone Carl Jung, "Jung" by Gerhard Wehr, Page 464. Pages 436-437

Somehow it helps to accept fate and build like a bridge to the spiritual realm, in which our beloved-ones live on forever. I also hope that the demands of life will help you and that you will find new forces after this exceedingly strenuous time, which must have been rather exhausting! Emma Jung, Jung My Mother and I, Page 416

Noted Sinologist Richard Wilhelm was one of Jung's most significant and influential friends, and his translation of the Secret of the Golden Flower provided Jung the "bridge between the dead end of Gnosticism and the great unknown represented by alchemy. Frank McMillan, Finding Jung, Page 62

On May 25, 1929, he [Jung] wrote to Wilhelm: "Fate appears to have given us the role of two bridge pillars which carry the bridge between East and West. The Black Books, Vol. I, Page 104

The Gnostic material he [Jung] had studied had been too remote from the present, and he believed that alchemy formed the historical bridge between Gnosticism and the psychology of the unconscious. The Black Books, Vol. I, Page 108-109

Leave him [Man] compassion. Compassion binds life and death and is a bridge from death to life. There are also the apparently dead and the collapsed. With compassion they might keep up. Jung's Soul, The Black Books, Vol. V, Page 227

There are also internal ceremonies. The ceremony must be dissolved and become spirit. The bridge should lead out beyond humanity. Inviolable, far, of the air. Your bridge is too low. People will knock their heads on it. There is a community of spirits. The Dead One, The Black Books, Vol. V, Page 254-255

[Pray]To your God, that he bring you the light, otherwise it can't come along. It needs the bridge of prayer. You ought to leave no means untried. Where nothing helps, prayer helps. Prayer helps your God. He has the light; I don't have it. 273 I can see only from the distance, through you. But you don't see it." Jung's Soul, The Black Books, Vol. VI, Page 264

To this one God man shall pray. Prayer increases the light of the star, it throws a bridge across death, it prepares the life of the smaller world, and assuages the hopeless desires of the greater. Carl Jung, The Black Books, Vol. VI, Page 227

That was the spirit of and the error of Atmaviktu. He is still erring and hasn't flown into my throat yet. When he comes near me, I swallow him, so that I become full and my stony heaviness and immobility dwindle. I lack Atmaviktu's soul. If I possess it, I will enter into the gate of splendor. I will lay myself over the gorge. I am the bridge, the living arch that leads over to the land of men and from the land of men into the golden castle. Serpent, The Black Books, Vol. VI, Page 290

So listen-a golden serpent is the way, a shimmering serpent bridge over a black grave-a dark gate behind splendor-a red light in the darkness of the background-that is evil. I make it out. You did well in not taking this way. Should I take it? So may the eye of evil take me-to a red cave-serpents of blood on the walls -a white gate- a long passage upward in wide halls, countless gates- up onto the roof on narrow steps-above is a worldwide prospect-I blossom like a fire on a mountain top-I glow through eternities-can you still see me- a distant light-itself a star lost in infinities-but, behold a thread-many threads spun from star to star-on a dizzying bridge infinitely long-it is reached, the first star-also a world. Jung's Soul, The Black Books, Vol. VI, Page 286

Thrice five towers surround the castle. Thrice six gates are in the walls. Thrice seven great halls are in the castle. The green stream flows below. The dark cloud is above, over it the fire, the eternal one that you drew. There are caves in the mountain, there lies the stacked gold, the solidified fire. Where are the men? The castle is empty. Perhaps they left. I see Philemon in the golden house of splendor-alone. Where is Baucis? Did she die, no, she lives, I am Baucis. She stands behind the wise one, her hand touches his throne. They are alone. Where are the men? Who lives in the palaces? No one. Everything is ready. Does no one come? Call now, Philemon! Your voice is weak. And I have no voice that human ears could hear. Do men not see the castle? Is the cloud covering it? Yes, it is, it hides the fire. What grief, this black cloud! Where did it come from- smoke below the fire! How strange! Are you a mourner, a hermit, Philemon? Do you grieve that your fire is hidden? Green water flows around your castle. Where is a bridge? There is no bridge there, Oh Philemon. How can people get across? You, pontiff, should build a bridge, a wide bridge from rare and precious stones. Why do you grieve? Why do you hide the fire with the cloud? Do you grieve because of your solitude? You are not alone; I am with you. Build the bridge, I accompany you." Jung's Soul, The Black Books, Vol. VI, Page 287-288

They are all enclosed in the star. When you look toward the star, you will look through them. They are the bridges to the star. They make up the single 7th light, the highest, the floating, which rises with roaring flapping of wings, released from the embrace of the tree of light with 6 branches and I blossom, in which the star God lay slumbering. The 6 lights are singular and form the multiplicity. The one light is one and forms the unity, it is the blossoming crown of the tree, the holy egg, the seed of the world endowed with wings so it can reach its place. The one gives rise to the many again and again, and the many entails the one." Carl Jung, The Black Books, Vol. VI, Page 254-255

You unite yourself with Abraxas through me. First you give me your heart, and then you

live through me. I am the bridge to Abraxas. Thus the tree of light arises in you and you become the tree of light and Phanes arises from you. You have anticipated, but not understood this. At the time you had to separate from Abraxas to become individual, opposed to the drive. Now you become one with Abraxas. This happens through me. You cannot do this. Therefore you must remain with me. unification with the physical Abraxas occurs through the human woman, but that with the spiritual Abr. occurs through me; that is why you must be with me. Jung's Soul, The Black Books, Vol. VI, Page 261

Not at all: rather, the consciousness that is quickened through yoga, that enlightened consciousness (bodhi), that is for them the inner sun. Here we can make a bridge to the West where we have a similar concept in Christianity: the concept of the inner Christ as the inner sun, the inner light. This view is not exactly official; in fact theologians rather like to avoid it. Carl Jung, Psychology of Yoga and Meditation, Page 59

Like the anima, the animus, too, consists not only of negative properties. It too has an extraordinarily positive and valuable side, in which it, like the anima, can form a bridge to the experience of the Self and perform a creative function. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

For the animus what counts is insight or truth for truth's sake over and against any admixture of sensuality or power craving. Only a woman who loves the truth for its own sake can integrate the animus, and then he becomes, like the anima, a bridge to the Self, that is, to the knowledge of the Self. Marie-Louise Von Franz, Psychotherapy, Page 183

The point is that the loss of soul connection, loss of connection to our femininity, may be the real cause of our anguished condition. If we have no bridge to the unconscious depths that drive us, our rational attempts to correct our situation are merely Band-Aids. They work only so long as we remain cut off from the living fire inside. When that fire blazes forth, our Band-Aids go up in smoke. Marion Woodman, Conscious Femininity, Page 9

The images are pictures of the soul and we use those as the bridge between psyche and body. Marion Woodman, Conscious Femininity, Page 118

The figure of the Father, which is manifested in the Old Testament, is that of a creator and originator of all things, who turns a benevolent as well as a destructive aspect towards men.

Men stand to him in a childlike relation that does not ponder the nature of this undivided, dark and light father God and is unable to exercise any criticism concerning him. . . .

In an age, however, in which the figure of a Son of God appears, the condition of human consciousness is also different; from the original unity of the one a part is split off which becomes its opposite or other, which is why, in most religions, the archetypal form of the Son of God is a figure of suffering. For instance, it falls victim to the powers of darkness and must be freed again for the salvation of the world. . . . While on the human side the image of the Father corresponds to a childlike state of consciousness, where a ready made way of life that has the characteristics of law is uncritically accepted, in the next stage, the Age of the Son, a conscious consideration of previously accepted things begins and with it criticism, judgment and moral differentiation. The condition of the Son is, accordingly, one of conflict. . . . [As Jung writes] "The exemplary life of Christ is in itself a

'transitus' and therefore amounts to a bridge leading over to the third stage, where the initial stage of the Father is, as it were, recovered."

This third phase, the Age of the Holy Spirit, corresponds on the human level to an attitude that, through recognition of the guiding and enlightening function of the unconscious, strives to move beyond the state of being suspended in conflict.

This does not mean a step back into the first phase, although a wrong turning of this kind naturally always threatens, but the submission of

individual independence to the spirit. . . . Together with this goes the release from a faith resting merely on authority, whether such authority is psychological or that of a collective organization. Marion Woodman, *The Ravaged Bridegroom*, Page 114

We have not yet
found the bridge
between the ideas of
physics and
psychology.
Therefore collectively
we have not crossed
the distance between
Anahata and
visuddha.

—Carl Jung, Kundalini Seminar, Page 46-47

**There are also internal
ceremonies. The ceremony
must be dissolved and become
spirit. The bridge should lead
out beyond humanity.
Inviolable, far, of the air. Your
bridge is too low. People will
knock their heads on it. There
is a community of spirits.**

**- ~A Dead Woman, The Black Books,
Vol. V, Page 254-255**

. . . for it has long been my
dearest wish to build a
bridge—or at least try to—
between the two disciplines
which accept practical
responsibility for the cura
animarum: theology on the
one hand and medical
psychology on the other.
However different their point
of departure may be, they
both converge in the
empirical psyche of the
human individual

—Carl Jung, *Finding Jung*, Page 135

The material with which we think is language and verbal concepts something which from time immemorial has been directed outwards and used as a bridge, and which has but a single purpose, namely that of communication. So long as we think directedly, we think for others and speak to others.

- Carl Jung, CW 5, Para 12

Death is a drawing together
of two worlds, not an end.
We are the bridge.

- ~Carl Jung, J.E.T., Page 95

Stimulated by Breuer's discovery of a psychological connection, Freud bridged this large gap in our knowledge by his method of psychanalysis, and he demonstrated that a determining psychological factor can be found for every symptom.

- ~Carl Jung, CW 18, Para 945



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Carl Jung on the "Lamb" - Quotations (2022-10-21 04:09)

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There are certain points of resemblance between the Mithraic sacrifice (where the bull in the center is flanked on either side by dadophors) and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell Carl Jung, CW 5, Para 294

The way of this passion leads to the cave in which the bull is sacrificed. So, too, Christ had to bear the Cross to the place of sacrifice, where, according to the Christian version, the Lamb was slain in the form of the god, and was then laid to earth in the sepulchre Carl Jung, CW 5, Para 460

For, in the relationship now reigning between them, there is consummated the immemorial and most sacred archetype of the marriage of mother and son. What, after all, has commonplace reality to offer, with its registry offices, pay envelopes, and monthly rent, that could outweigh the mystic awe of the hierosgamos? Or the star-crowned woman whom the dragon pursues, or the pious obscurities veiling the marriage of the Lamb? Carl Jung, CW 9ii, Para 22

But, to the extent that Christ was regarded as the new Aeon, it would be clear to anyone acquainted with astrology that he was born as the first fish of the Pisces era, and was doomed to die as the last ram (lamb) of the declining Aries era. Matthew 27: 15ff. hands down this mythologem in the form of the old sacrifice of the seasonal god. Carl Jung, CW 9ii, Para 147

In addition to the “pisciculi Christianorum,” the shepherd and the lamb play, as we know only too well, an almost greater role in Christian allegory, and Hermes Kriophoros (the “ram-bearer”) became the prototype of the “good shepherd,” the tutelary god of flocks. Carl Jung, CW 9ii, Para 162

Shepherd, ram, and lamb symbolism coincides with the expiring Aeon of Aries. In the first century of our era the two aeons overlap, and the two most important mystery gods of this period, Attis and Christ, are both characterized as shepherds, rams, and fishes. Carl Jung, CW 9ii, Para 162

This is just the element that is represented by the Christian symbol as having been conquered and offered up in sacrifice. In the Christian mystery it is the sacrificed Lamb, or more correctly, the “little ram” Carl Jung, CW 10, Para 31

Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas. But there are a number of mystical experiences inside the Church whose archetypal character is still visible. Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi. Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church. You have only to think of his relation to animals to understand the difficulty. Animals, like the whole of Nature, were taboo to the Church. Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18, Para 222

And just as it was a star over Bethlehem that announced the incarnation of God, so Russia has a red star, and instead of the Dove and the Lamb a hammer and sickle, and instead of the sacred body a place of pilgrimage with the mummy of the first witness. Carl Jung, CW 18, Para 1328

The vernal equinox is moving out of the sign of Pisces into the sign of Aquarius, just as it did out of Taurus (the old bull gods) into Aries (the ram-horned gods) and then out of Aries (the sacrificed lamb) into Pisces. Carl Jung, Letters Vol. II, Page 229.

This dogma [Assumption] is in every respect timely. In the first place it is a symbolical fulfilment of John’s vision. Secondly, it contains an allusion to the marriage of the Lamb at the end of time, and, thirdly, it repeats the Old Testament anamnesis of Sophia. These three references foretell the incarnation of God. The second and third foretell the Incarnation in Christ, but the first foretells the Incarnation in creaturely man. Barbara Hannah, Jung: His Life and His Work, Page 218

Don’t forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The animus showed her she should sacrifice the divine lamb, meaning a sort of self-sacrifice-that is, her participation in the divine totem animal-and the animi were performing that ceremony. Carl Jung, Visions Seminar, Page 240

In the Christian religion the sacrifice of the lamb was merely metaphorical; what was meant was the human sacrifice, or the divine sacrifice, the sacrifice of God’s only Son.

While in the Mithraic religion it is true that the bull is in a way Mithra himself, yet it is decidedly a bull. Carl Jung, Visions Seminar, Page 700

Therefore also the astrological signs which characterize certain months of the Platonic year are represented in the Christian cult as the sacrificial animals.

The sacrificed lamb referred to the earlier age of Aries, the Ram; and the sacrifice of

the bull represented the age before that, the Age of the Bull, which was from about 4300 to 2200 B.C. Carl Jung, Visions Seminar, Page 991

There was the same idea in the fish meal of the early Christians; the astrological sign is two fishes, and the communion was then not celebrated in the present form with wine and bread, it was a meal of fish.

The Christians were called fishes as well as lambs and they wore rings with a little fish or fishes engraved upon them. Carl Jung, Visions Seminar, Page 991

The Church is made for the inferior man. And for that reason we need it, because we are all inferior. A wise man would never want to disturb the Church. It is a spiritual stable for spiritual lambs – and for wolves! Carl Jung, Jung My Mother and I, Page 56

He [Jung] then showed me a picture in a book of old German Hermetisch philosophy, where a pole rose up in the air topped by a crown and clouds above it, with the lamb of God lying across the cloud. The bottom of the pole was in water and mud- Muladhara! Katy Cabot, Jung My Mother and I, Page 171

Jung describes an unpleasant encounter with a pack of hungry hyenas who were attracted by the savoury smells of their roasting lamb. One hyena had gone into the hut belonging to their cook and had nearly killed him. Diana Baynes, Jung's Apprentice, Page 172

For Jung, this dogma [Assumption of Mary] completed St. John's apocalyptic marriage of the lamb and referred as well to the coniunctio of the heavenly bride and heavenly bridegroom prophesied in the day of judgment. Rafael Monzo, Homage to MLVF, Page 414

Whoever refuses to accept consciously the problem of the earth that burns in us and of the deus absconditus that burns in it, ends up in the same abyss through the collective "earthing" of modern man. It is just that he plunges as a lamb in the flock or as a wolf in the pack into the precipitous slide towards collective human catastrophe that characterizes our age. Erich Neumann, Life and Work of Erich Neumann, Page 170

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Carl Jung on the "Tetraktys" - Anthology - Quotations (2022-10-22 04:04)

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This number four is the tetraktys. Other Gnostics describe man as a tetrad, probably referring to our four extremities. Also one revelatory goddess is the tetrad. Carl Jung, *Psychology of Yoga and Meditation*, Page 170

I would hazard that we have to do here with a tetrameria (as in Greek alchemy), a transformation process divided into four stages of three parts each, analogous to the twelve transformations of the zodiac and its division into four. As not infrequently happens, the number 12 would then have a not merely individual significance (as the patient's birth number, for instance), but a time-conditioned one too, since the present Aeon of the Fishes is drawing to its end and is at the same time the twelfth house of the zodiac. Carl Jung, *CW 9i*, Para 552

As compared with the trinitarian thinking of Plato, ancient Greek philosophy favoured thinking of a quaternary type. In Pythagoras the great role was played not by three but by four; the Pythagorean oath, for instance, says that the tetraktys "contains the roots of eternal

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nature.” The Pythagorean school was dominated by the idea that the soul was a square and not a triangle. The origin of these ideas lies far back in the dark prehistory of Greek thought.

The quaternity is an archetype of almost universal occurrence. It forms the logical basis for any whole judgment. If one wishes to pass such a judgment, it must have this fourfold aspect. For instance, if you want to describe the horizon as a whole, you name the four quarters of heaven. Three is not a natural coefficient of order, but an artificial one. There are four elements, four prime qualities, four colours, four castes, four ways of spiritual development in Buddhism, etc. So, too, there are four aspects of psychological orientation, beyond which nothing fundamental remains to be said Carl Jung, CW 11, Para 246

The arrangement of the snakes in the four corners is indicative of an order in the unconscious. It is as if we were confronted with a pre-existent ground plan, a kind of Pythagorean tetraktys. I have very frequently observed the number four in this connection. It probably explains the universal incidence and magical significance of the cross or of the circle divided into four. In the present case the point seems to be to capture and regulate the animal instincts so as to exorcise the danger of falling into unconsciousness. This may well be the empirical basis of the cross that vanquishes the powers of darkness Carl Jung, CW 12 Para 189

The four that are to be united into one refer to the tetrasomia of Greek alchemy, where, corresponding to the planets, they stand for lead, tin, iron, and copper. Hence in his process of henosis (unification or synthesis), as Michael Maier correctly understood it, what Greverus had in mind was not the three basic Paracelsan substances but the ancient tetrasomia, which at the end of his treatise he compares with the “union of persons in the Holy Trinity” Carl Jung, CW 13 Para 357

For him the triad of sun, moon, and Mercurius was the starting point, the initial material as it were, in so far as it signified the seed of the tree and the earth in which it was sown. This is the so-called coniunctio triptativa. But here he is concerned with the coniunctio tetraptiva, whereby the four are joined in the “union of persons.” This is a characteristic example of the dilemma of three and four, which plays a great role in alchemy as the well-known axiom of Maria Prophetissa Carl Jung, CW 13 Para 357

The aim of the tetrasomia is the reduction (or synthesis) of a quaternio of opposites to unity. The names of the planets themselves indicate two dyads, one benevolent (Jupiter and Venus), the other malefic (Saturn and Mars), and such dyads often constitute an alchemical quaternity. Zosimos gives the following description of the transformation process that is needed for the preparation of the tincture: Carl Jung, CW 13 Para 358

Via Daniel and Enoch, the quaternity of God’s sons penetrated very early into Christian ideology. There are the three synoptic gospels and the one gospel of St. John, to which were assigned as emblems the symbols of the cherubim. The four gospels are as it were the pillars of Christ’s throne, and in the Middle Ages the tetramorph became the riding animal of the Church. But it was Gnostic speculation in particular that appropriated the quaternity. This theme is so far-reaching that it cannot be dealt with more closely here. I would only draw attention to the synonymy of Christ, Logos, and Hermes, and the derivation of Jesus from the so-called “second tetrad” among the Valentinians. “Thus our Lord in his fourfoldness preserves the form of the tetraktys and is composed of”: Carl Jung, CW 13 Para 366

The alchemical tetrasomia and its reduction to unity therefore have a long prehistory

which reaches back far beyond the Pythagorean tetraktys into Egyptian antiquity. From all this we can see without difficulty that we are confronted with the archetype of a totality image divided into four. The resultant conceptions are always of a central nature, characterize divine figures, and carry over those qualities to the arcane substances of alchemy Carl Jung, CW 13 Para 367

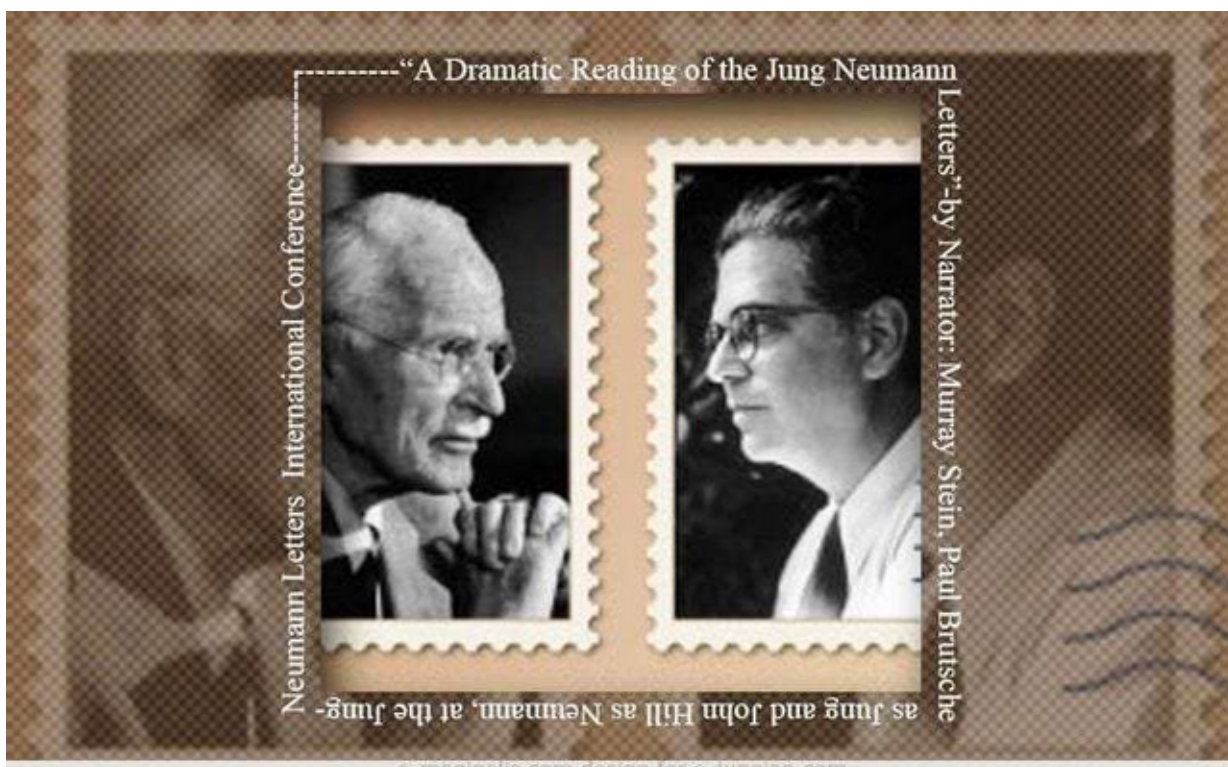
An unmistakable and very interesting mandala can be found in Jakob Böhme's book XL Questions concerning the Soule. It is clear that this mandala represents a psychocosmic system strongly coloured by Christian ideas. Böhme calls it the "Philosophical Eye" or the "Mirror of Wisdom," by which is obviously meant a summa of secret knowledge. Most mandalas take the form of a flower, cross, or wheel, and show a distinct tendency towards a quaternary structure reminiscent of the Pythagorean tetraktys, the basic number. Mandalas of this sort also occur as sand paintings in the religious ceremonies of the Pueblo and Navaho Indians. Carl Jung, CW 13, Para 31

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Erich Neumann - The Roots of Jewish Consciousness Book Review (2022-10-23 04:23)

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[2]Erich Neumann - The Roots of Jewish Consciousness Book Review

THE ROOTS OF JEWISH CONSCIOUSNESS, VOLUME ONE: REVELATION AND APOCALYPSE. By Erich Neumann. Edited by Ann C. Lammers. London: Routledge, 2019. Pp. xli+ 201. \$46.95.

Within archetypal psychology, the process of individuation defines what it means to be human, and no greater challenge exists than the process of differentiating the ego from the shadow of evil.

Moral responsibility in the subject of consciousness known as the ego, especially the responsibility for confronting evil, was a point of vigorous debate between Eric Neumann (1905–1960) and his teacher, the renowned analyst Carl G. Jung (1875–1961).

Whereas the latter argued that the shadow of consciousness could never be eliminated from the world, Neumann argued that the aim of archetypal psychology should be not simply to endure but to actively redeem the shadow.

Neumann managed to train with Jung between 1933 and 1934 in Zurich while fleeing Nazi Germany to emigrate to Palestine, and he remained immersed during this time in writing what he intended to be a

three-part work on the psychological history and present situation of the Jews.

This is the first volume of that project, *The Roots of Jewish Consciousness*.

The moral courage it took Neumann to continue thinking through the implications of his debate with Jung during the catastrophic period of Germany's eclipsed moral collective responsibility and state sponsored Jewish genocide is reason enough to read it.

Relocating in 1943 with his family to Tel Aviv, Neumann completed but never published his analysis of the collective psychological experience of the Jewish people at Sinai where both the Law and the divine were revealed.

This volume complicates our understanding of the later Neumann, including his development of the "ego-Self axis" as being expressed earlier in the Jewish psyche through biblical tensions between the divine masculine force of the tetragrammaton and the feminine earth.

With interpretative bravado, Neumann utilizes early twentieth century German biblical criticism and hermeneutics to pioneer his archetypal analysis of the earliest layers of collective Jewish consciousness.

Although he never completed the final volume on the analysis of the psychological situation of Jewish consciousness amidst the catastrophic moral lapse of humanity that birthed Auschwitz, this first volume remains astutely self-aware of how the feminine earth-principle has been sublimated by a masculinizing form of Law in Jewish consciousness.

Such a secularization of Jewish exilic trauma through theocratic prophetism remains a living question for Neumann—a lone archetypal psychologist in the new nation-state of Israel.

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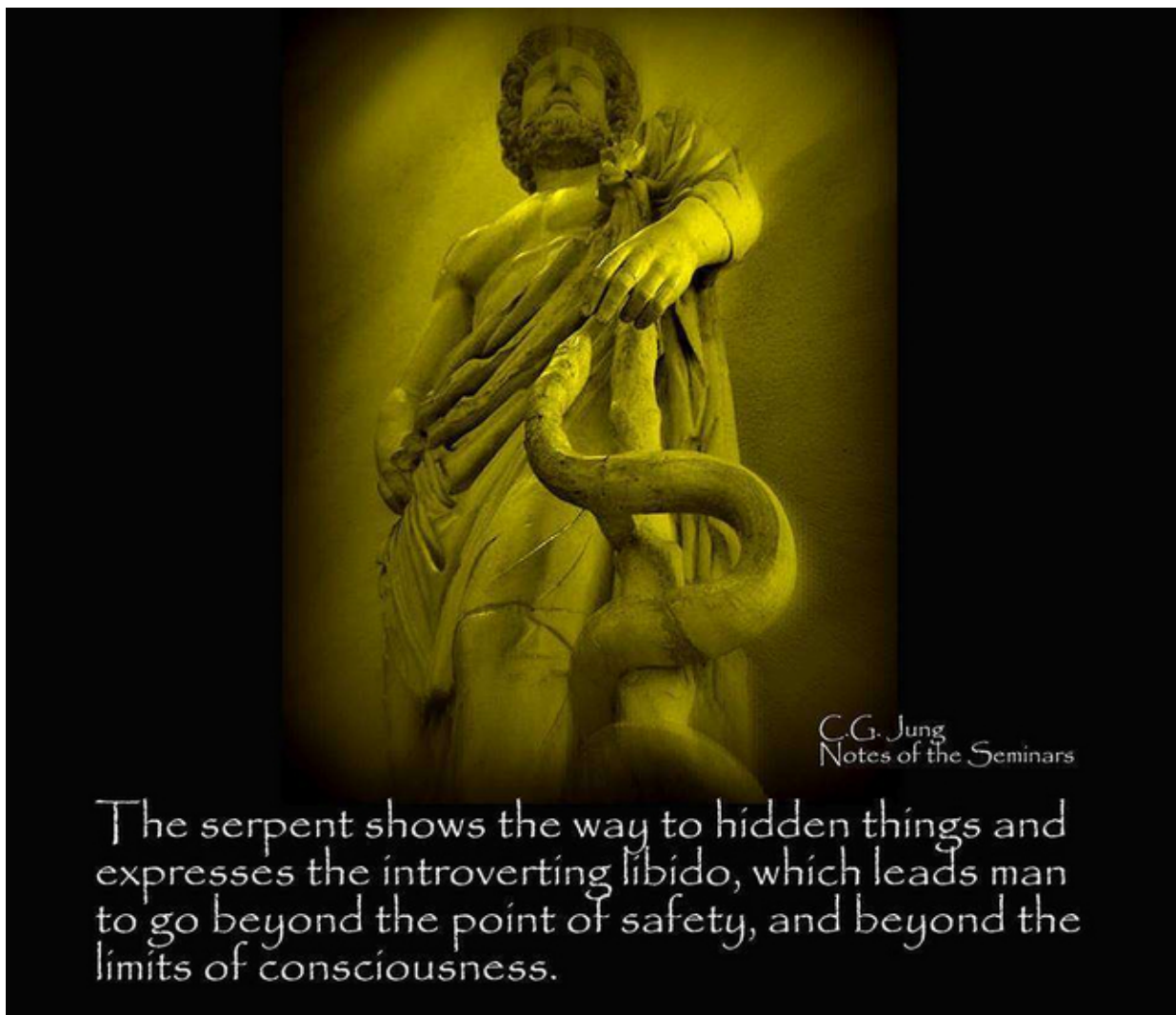
2. <https://link.springer.com/journal/13644/volumes-and-issues>

Carl Jung: The dragon is the mythological form of the snake. (2022-10-24 04:58)

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[2]



The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness.

[3]1925 Seminar

The serpent is the animal, but the magical animal.

There is hardly anyone whose relation to a snake is neutral.

When you think of a snake, you are always in touch with racial instinct.

Horses and monkeys have snake phobia, as man has.

In primitive countries, you can easily see why man has acquired this instinct.

The Bedouins are afraid of scorpions and carry amulets to protect themselves, especially stones from certain Roman ruins.

So whenever a snake appears, you must think of a primordial feeling of fear.

The black color goes with this feeling, and also with the subterranean character of the snake. It is hidden and therefore dangerous.

As animal it symbolizes something unconscious; it is the instinctive movement or tendency; it shows the way to the hidden treasure, or it guards the treasure.

The dragon is the mythological form of the snake.

The snake has a fascinating appeal, a peculiar attraction through fear.

Some people are fascinated by this fear.

Things that are awe-inspiring and dangerous have an extraordinary attraction.

This combination of fear and attraction is shown, for instance, when a bird is hypnotized by a snake, for the bird flutters down to fight the snake, and then becomes attracted and held by the snake.

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of consciousness, as expressed by the deep crater.

The snake is also Yin, the dark female power.

The Chinese would not use the snake (i.e., dragon) as a symbol for Yin, but for Yang.

In Chinese [tradition], the Yin is symbolized by the tiger and the Yang by the dragon. Carl Jung, Seminar 1925, Page 102.



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2. <https://carljungdepthpsychologysite.blog/wp-content/uploads/2015/11/9bfc2-1serpent.jpg>
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Marie-Louise von Franz and Her Tower at Bollingen (2022-10-25 04:07)

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Jung had let her build a tower at Bollingen like the one he owned on the lakeside, but it was to be built high up in the woods and to be different from his, which, as everyone knows, he had built with his own hands and which was a round tower. Iaregina Zoccoli, *The Fountain of Love and Wisdom*, Page 555

Compelled by an irresistible urge, I drove to Bollingen and went to Dr. von Franz's tower hoping to find the answer to this mystery. Vreni Suter, *The Fountain of Love and Wisdom*, Page 527

My wife joined me in taking the train out to Bollingen, and we then gradually made our way up to her mountain retreat.

About halfway up, when we asked directions, we were told we were on the right path.

Some few hundred yards from the top, my wife chose to wait for me, sitting on a comfortable bench with a nice view.

I continued on, found Dr. von Franz's house, and knocked, for a moment anxiously remembering that unhappy event in the past when she failed to appear (following the party).

Her companion answered the door, however, and immediately ushered me into Marlus's presence (we had been on a first-name basis for some time, actually).

Dr. von Franz was almost crippled now, but still in fairly decent spirits. J . Marvin Spiegelman, *The Fountain of Love and Wisdom*, Page 499.

She wanted to continue with her life even as everything became more difficult.

For example, three days before she died, with difficulty she was able to get up from her bed to eat a small amount of food in her bedroom.

In a strong, reproachful voice, she said, "Mary, my apero! " I had thought she wouldn't want one and had neglected to ask.

This was a valuable time for me in Kusnacht and Bollingen, where I grew very fond of her, and I am grateful for being able to have been there with her and for her. Mary Scheinost, *The Fountain of Love and Wisdom*, Page 478

I have many fond memories that I could go on with-small moments-like how she enjoyed her Cinzano before her meals and once told Miss Hannah, who was thinking of giving up her Dry Sack sherry, "not to castrate your pleasures"; or how she liked to leave her study and go outside to clean the leaves off the stairs or stack the wood at Bollingen herself; or how much she loved her frog pond at Bollingen. (I was forbidden to use any harsh cleaning fluids for the spring cleaning in order to protect the frogs' waters.) Vicki Reiff, *The Fountain of Love and Wisdom*, Page 470

Another unforgettable humorous incident occurred before Miss Hannah died in the summer of 1985.

Marlus had gone alone to Bollingen for two weeks while Alison and I looked after Miss Hannah. Vicki Reiff, *The Fountain of Love and Wisdom*, Page 467

(Later, Franz took my wife, Delores, on a joyful tour of Jung's tower at Bollingen, Jung's "sacred place," and through Franz's endless stories, she learned things about Jung that are priceless.

Although I have been a guest in Mar Lou's and Barbara Hannah's home in Bollingen, I never had the pleasure of seeing Jung's tower.) Tom Laughlin, *The Fountain of Love and Wisdom*, Page 321-322

I've been sitting here at my writing desk for the longest time, thinking . . . and remembering. I was thinking back to the last time I saw

Marie-Louise von Franz at Bollingen and remembering fondly the great fortune I had for all the time I got to spend with her for the almost twenty years we worked together and, more importantly, the friendship we developed that carved a deep groove in my heart.

Before she built her tower in Bollingen, she used to work analytically throughout the whole summer in her house in Kusnacht. Robin Lea Hutton, *The Fountain of Love and Wisdom*, Page 272

Rather, one day in October we had packed our bags and were preparing to depart from Bollingen.

The "changing of the guard" was necessary.

Marie-Louise was then dependent on caretakers and friends so that she could stay in her tower, and she wanted to spend one more week of autumn there. David Eldred, *The Fountain of Love and Wisdom*, Page 228

Many years later, my partner and I spent several summers and an autumn or two with Marie-Louise von Franz in her tower in Bollingen. David Eldred, *The Fountain of Love and Wisdom*, Page 226

Like all the really deeply serious people I have ever known, Marlus was blessed with a wonderful sense of humor and ability to enjoy the small as well as the great things of life. I have never laughed more than I did when staying with her in her Bollingen Tower. Andrea Dykes, *The Fountain of Love and Wisdom*, Page 223

The same atmosphere reigned in my subsequent meetings with Marie-Louise von Franz in her house in Kusnacht and in her tower in Bollingen.

Every time I left her venues, I was spellbound and a full man, having fully formed my concept about her existence: she was a simple,

an ordinary human being, thoroughly dedicated to "Bollingen," to the inner world, Nikolas Dobarakis, *The Fountain of Love and Wisdom*, Page 207

I met with Marie-Louise von Franz only once.

On August 5, 1992, while on the way to a conference at Helsinki that concerned Pauli's philosophical thought, I was able to spend an hour with her at her summer residence at Bollingen.

We sat by the hearth of a large stone fireplace, talking and sharing peach pie and tea. Charles R. Card, *The Fountain of Love and Wisdom*, Page 184

This is evident from her appointment book for the year 1957, one year before she built her country home.

In this sense, her tower was truly a rifugium. *The Fountain of Love and Wisdom*, Page 82l, fn 4

Marie-Louise had a passionate interest in nature and gardening.

So it was not long after she moved to Lindenbergstrasse that she realized her hunger for nature was not stilled in the rather tiny garden there.

She thus acquired a piece of land on the borders of a large forest above Bollingen, which she came to know through her visits to Professor Jung there. Marie-Anne von Franz, *The Fountain of Love and Wisdom*, Page 137

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We sat by the hearth of a large stone fireplace, talking and sharing peach pie and tea.

Although necessarily brief, my memories of our visit remain vivid. Charles A. Card, *The Fountain of Love and Wisdom*, Page 184

1958 She builds her tower in Bollingen. *The Fountain of Love and Wisdom*, Chronology, Page xxxix

Marie-Louise van Franz's tower in Bollingen was her "life's elixir," as she once said, and frogs and toads were her favorite animals. Like Jung, she considered animals as being naturally more sublime than human beings, who all too often disappointed, exploited, betrayed, or deceived her. *The Fountain of Love and Wisdom*, Introduction, Page xxxii, fn 5

For her creative work she often retreated to her tower in Bollingen. Alfred Ribi, *The Fountain of Love and Wisdom*, Introduction, Page 20

Since 1972, she has lived in Bubikon, a small village near Bollingen, Switzerland, where Marie-Louise van Franz spent a great part of the year in her country house.

As Bubikon lies in the vicinity of both Bollingen and Kusnacht, Marie-Anne von Franz had easy access to both residences of her sister, with whom she had regular contact. *The Fountain of Love and Wisdom*, Introduction, Page xxxii, fn 3

1985 From this point on, she begins to lead a more introverted life in her house in Kusnacht and retreats ever more frequently to her tower in Bollingen, where she spends up to five months a year. *The Fountain of Love and Wisdom*, Chronology, Page xli

I felt she would have liked to die in Bollingen, which she loved, but that was not God's will and so she died in her townhouse with all the good spirits of her past, and her students, analysands, and friends came to her, not forgetting her late dear friends, Barbara Hannah and Franz Riklin, and their regular gatherings together in that house. Anne McGuire, *The Fountain of Love and Wisdom*, Page 73

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Carl Jung on "Original Sin" - Quotations (2022-10-26 03:11)

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[1]Carl Jung Depth Psychology Facebook Group



To the degree that the modern mind is passionately concerned with anything and everything rather than religion, religion and its prime object—original sin—have mostly vanished into the unconscious. That is why, today, nobody believes in either. People accuse psychology of dealing in squalid fantasies, and yet even a cursory glance at ancient religions and the history of morals should be sufficient to convince them of the demons hidden in the human soul. This disbelief in the devilishness of human nature goes hand in hand with a blank incomprehension of religion and its meaning. Carl Jung, CW 5, Para 106

By entering again into the womb of the mother, he pays in death for the sin which the Protanthropos Adam committed in life, and by that deed he regenerates on a spiritual level the life which was corrupted by original sin Carl Jung, CW 5, Para 671

It is a frightening thought that man also has a shadow side to him, consisting not just of little weaknesses, and foibles, but of a positively demonic dynamism. The individual seldom knows anything of this; to him, as an individual, it is incredible that he should ever in any circumstances go beyond himself. But let these harmless creatures form a mass, and there emerges a raging monster; and each individual is only one tiny cell in the monster's body, so that for better or worse he must accompany it on its bloody rampages and even assist it to the utmost. Having a dark suspicion of these grim possibilities, man turns a blind eye to the shadow-side of human nature. Blindly he strives against the salutary dogma of original sin, which is yet so prodigiously true. Yes, he even hesitates to admit the conflict of which he is so painfully aware. Carl Jung, CW 7, Para 35

The devil is the aping shadow of God, then Gnosticism and also in Greek alchemy. He is "Lord of this world," in whose shadow man was born, fatally tainted with the original sin brought about by the devil. Christ, according to the Gnostic view, cast off the shadow he was born with and remained without sin. Carl Jung, CW 11, Para 263

Although God the Father is of one nature with God the Son, he appears in time on the one hand as the eternal Father and on the other hand as a man with limited earthly existence. Mankind as a whole is included in God's human nature, which is why man is also included in the sacrificial act. Just as, in the sacrificial act, God is both *agens* and *patiens*, so too is man according to his limited capacity. The *causa efficiens* of the transubstantiation is a spontaneous act of God's grace. Ecclesiastical doctrine insists on this view and even tends to attribute the preparatory action of the priest, indeed the very existence of the rite, to divine prompting, rather than to slothful human nature with its load of original sin. Carl Jung, CW 11, Para 379

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another *paracletos* (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

We know of course that without sin there is no repentance and without repentance no redeeming grace, also that without original sin the redemption of the world could never have come about; but we assiduously avoid investigating whether in this very power of evil, God might not have placed some special purpose which it is most important for us to know. One often feels driven to some such view when, like the psychotherapist, one has to deal with people who are confronted with their blackest shadow. Carl Jung, CW 12 Para 36

Dorn, in his "*De tenebris contra naturam*," associates the motif of wounding and the poisonous snake-bite with Genesis 3: "For the sickness introduced into nature by the serpent, and the deadly wound she inflicted, a remedy is to be sought." Accordingly it is the task of alchemy to root out the original sin, and this is accomplished with the aid of the *balsamum vitae* (balsam of life), which is "a true mixture of the natural heat with its radical moisture" Carl Jung, CW 14 Para 27

Every father is given the opportunity to corrupt his daughter's nature, and the educator, husband, or psychiatrist then has to face the music. For what has been spoiled by the father can only be made good by a father, just as what has been spoiled by the mother can only be repaired by a mother. The disastrous repetition of the family pattern could be described as the psychological original sin, or as the curse of the Atrides running through the generations. Carl Jung, CW 14, Para 232

This idea [of the *privatio boni*] together with that of original sin formed the foundation of a moral consciousness which was a novel development in human history: one half of the polarity, till then essentially metaphysical, was reduced to a psychic factor, which meant that the devil had lost the game if he could not pick on some moral weakness in man. Good, however, remained a metaphysical substance that originated with God and not with man. Original sin had corrupted a creature originally good. As interpreted by dogma, therefore, good is still wholly projected but evil only partly so, since the passions of men are its main source. Carl Jung, CW 14, Para 86

Freud was a great destroyer, but the turn of the century offered so many opportunities for debunking that even Nietzsche was not enough. Freud completed the task, very thoroughly indeed. He aroused a wholesome mistrust in people and thereby sharpened their sense of real values. All that gush about man's innate goodness, which had addled so many brains after the dogma of original sin was no longer understood, was blown to the winds by Freud, and the little that remains will, let us hope, be driven out for good and all by the barbarism of the twentieth century. Carl Jung, CW 15 Para 69

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The Christian doctrine of original sin on the one hand, and of the meaning and value of suffering on the other, is of profound therapeutic significance and is undoubtedly far better suited to Western man than Islamic fatalism. Similarly the belief in immortality gives life that untroubled flow into the future so necessary if stoppages and regressions are to be avoided. Carl Jung, CW 16, Para 186

What usually has the strongest psychic effect on the child is the life which the parents (and ancestors too, for we are dealing here with the age-old psychological phenomenon of original sin) have not lived. This statement would be rather too perfunctory and superficial if we did not add by way of qualification: that part of their lives which might have been lived had not certain somewhat threadbare excuses prevented the parents from doing so. To put it bluntly, it is that part of life which they have always shirked, probably by means of a pious lie. That sows the most virulent germs. Carl Jung, CW 17, Para 87

Deviation from the numen seems to be universally understood as being the worst and the most original sin. Carl Jung, Letters Vol II, Page 370.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all he lacks the *macula peccati* (stain of original sin). Carl Jung, *Memories Dreams and Reflections*, Page 337

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The meaning of sin is
that it teaches humility;
the Church says, *felix
culpa.*

Carl Jung, *Conversations with C.G. Jung,*
Archetypes of the Shadow, Page 29.



Edward Whitmont The Symbolic View (2022-10-26 05:23)

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[1]Carl Jung Depth Psychology Facebook Group



[2]Contact with Jung: Essays on the influence of his work and personality

P.W. Bridgeman has stated: 'The structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all. . . . The world fades out and eludes us. . . . We are confronted with something truly ineffable.

We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a sympathetic world in that it is comprehensible by our minds.'

As this quotation indicates, scientific research into the external world is leading to results less and less easy to comprehend, and may eventually exceed the limits of rational, human comprehension.

In response to this dilemma, Jung's vision of the internal world of the psyche has opened a new vista via the symbolic experience of the irrational.

The irrational correspondence of rational events, or synchronicity, may eventually help to unify into a new cosmological order the dichotomy between man's rational, scientific, and irrational, religious world pictures.

How symbolic correspondence may unify the rational and irrational into a new order I shall attempt to sketch by describing two fields which symbolic reality may rescue from their rational deadlock.

These fields are the experience of religious reality and the scientific aspect of soul and matter.

When my interest in Jung's work was first aroused, I was concerned with problems of psychosomatics.

In response to my groping attempts to interrelate through correspondence homeopathy and alchemy, Jung had written in a personal letter: 'There is also the possibility ... of synchronicity, which basically is nothing else than a mere specifically formulated aspect of correspondencia which we know to have been one of the elements of the medieval interpretation of nature. It is thinkable, and there are facts pointing in this direction, that an archetypal situation configures itself also through bodily events. . . .' This verified my own impression.

I vaguely felt that physical illness was concretely related to the patient's life history.

Yet what exactly was the relationship?

At the same time, I was puzzled by the implication of the so-called homeopathic remedy 'pictures' which I had studied and tried.

In these 'drug pictures' psychosomatic interaction is demonstrated, but in a way that at first deepens rather than solves the riddle.

The clinical scope of drugs is depicted by drug pictures of different personality types, e.g. Sulfur, Silica, Gold, or Snake Venom personalities.

In these drug personalities individual psychological traits are combined with typical physiological or constitutional characteristics.

One might say that chemical and biological traits are linked in meaningful coincidence with psychological patterns.

But there is no rational explanation for this coincidence.

Thus, medical science looks upon these homeopathic concepts as superstitions. oddly enough, the drugs 'work' when used according to their pictures. This makes the matter even more puzzling.

I was struck further by the analogy between these homeopathic drug personalities and the alchemistic 'personifications' of substances.

Even more surprising is the impressively close correspondence between the actual therapeutic scope of the homeopathic drug personalities and their medieval alchemical 'signatures'.

For instance, the 'gold' personality is deeply depressed and predisposed to cardiac disturbances in the homeopathic description.

The medieval alchemical signature of gold associates with the heart and the sun as life principle.

The symbolic picture, 'lacking the sun of life', fits both descriptions.

To take another example, the homeopathic 'sulfur' personality both physiologically and psychologically initiates but does not finish, is a Jack of all trades, restless, and full of impulses, irritations, and inflammations.

This corresponds closely to the alchemical description of sulfur as *millererum artifex*, fiery initiator of life, and source of corruption and

Thus the homeopaths and the alchemists use similar symbolic pictures to describe the same physical and psychic traits, in spite of being separated by several centuries.

Furthermore, these symbolic pictures are verified by clinical experience. (For a detailed exposition see *The Homeopathic Recorder*, Brattleboro, Vermont, November 1947, February 1954, April 1959, June 1959.)

Is this 'nothing but' projection of psychic contents?

In my view it is rather symbolic perception, which should be clearly distinguished from projection in the clinical sense.

The alchemists' visions are often symbolic perceptions of what we may call the 'spirit in matter', even though undoubtedly psychological projections do abound.

To accept symbolic perception of this sort as valid means that such archetypal visions may represent, not only the projection of psychic contents into 'dead' matter, but also the epiphany of a formative pattern which appears in both matter and psyche, uniting them in meaningful coincidence.

Our clinical concept of projection might then be a special, distorted instance of this wider principle.

Symbolic experience expresses the unknown by analogies to the known and also, in Jung's words, *ignotum per ignotius*, the unknown through the even more unknown.

It can help us to grasp irrational relationships between qualities of matter and psyche which rational thought cannot explain.

Comprehension is promoted by means of image rather than abstract concept.

The possible importance for a science of tomorrow of a conceptual approach in which

symbolic analogy is taken seriously cannot be measured yet.

With our hypothesis that symbolic analogy points to objective reality, to unknown dimensions of configuring power that encompass mind and matter, we turn now to the religious experience.

Here, also, the question arises, is the symbol only a psychic image or does it participate in a metaphysical reality?

I believe that Jung has hinted at the latter answer in speaking of the symbol as 'an expression of something supra-human and only partly conceivable' and 'ranking below the level of the mystery it seeks to describe'.

The hypothesis of a concrete dimension of being of pervasive form patterns, from which symbolic experience emanates, would re-establish the transcendental reality towards which man's religious search has always been striving.

Man's disconnection from spiritual, transpersonal guidance constitutes the most urgent problem of our time.

In past ages a connection existed by virtue of participation mystique, whereby men functioned in mythological and magical dimensions.

As the effective reality of the mythological dimension diminished and the rational function emerged, men attempted to comprehend religious imagery rationally.

Literal rationalization of religious tenets invited rational rejection of the same tenets.

Thus, scholasticism, renaissance, and enlightenment led from a rationalization of religion to a cleavage between science and religion.

Jung's work demonstrated clearly that the religious instinct is a fundamental psychic drive.

The emergence of archetypal imagery during the individuation process is a unique experience for those who have undergone it.

The imagery implies a transpersonal goal of holiness, a metapsychological mystery, valid, seemingly, even beyond the confines of personal death; as incomprehensible rationally, yet as real, as the sub-atomic realm, where energy and mass become indistinguishable.

If the symbolic approach can be accepted as touching transpsychological reality, it means to overcome our psychic starvation by bringing us in touch again with that life-sustaining and directing guidance which in all ages and cultures has been called divine.

By putting the archetypal messages to the rational test of psychological understanding and actual life, we 'experimentally' satisfy the needs of the critical mind.

The gap may thus be bridged between providential guidance and rationally verifiable experience.

Comprehending the universe and life by means of symbolic analogies which point to the ultimate operating patterns binding the rational and the irrational, the psychic and the material components of reality, may be the most important task before us.

Therein lies the monumental importance of Jung's work, which provides the stimulus and vision for the healing of western man's split between faith and reason. Edward Whitman, Contact with Jung, Pages 201-206

1. <https://www.facebook.com/groups/56536297291/>

2. https://www.amazon.com/Contact-Jung-Essays-influence-personality/dp/B0000CLPU0/ref=sr_1_1?keywords=fordham+contact+with+jung&qid=1574187133&sr=8-1

I Ching Translated by Richard Wilhelm (2022-10-27 04:20)

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[The link below provides an excellent translation of Richard Wilhelm's Hexagrams found in the I Ching]

[2]Richard Wilhelm's Translation of the I Ching

1. <https://www.facebook.com/groups/56536297291/>
2. http://www2.unipr.it/~deyoung/I_Ching_Wilhelm_Translation.html

The soul functions ... in the body, but has the greater part of its function ... outside the body (2022-10-28 03:34)

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The soul functions in the body, but has the greater part of its function outside the body (or, we might add by way of explanation, in projection).

This peculiarity is divine, since divine wisdom is only partly enclosed in the body of the world: the greater part of it is outside, and it imagines far higher things than the body of the world can conceive.

And these things are outside nature: God's own secrets.

The soul is an example of this: it too imagines many things of the utmost profundity outside the body, just as God does.

True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, CW 12, Para 396

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True, what the soul imagines happens only in the mind, but what God imagines happens in reality. Carl Jung, CW 12, Para 396

The idea is that all creatures are lying in fetters with us, and as we, the children of God, are expecting the revelation of the Holy Ghost within us, so the whole of nature is expecting that spiritual miracle; as man will be redeemed ultimately, so the nature of the animals will be redeemed too. Carl Jung, Visions Seminar, Page 698

As we are expecting the manifestation as the children of God, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants, are waiting for it too; that spiritual miracle of redemption or completion which happens in man means the crowning of all nature at the same time. Carl Jung, Visions Seminar, Page 144

Exactly the same idea is expressed in the Epistles of St. Paul where he says that all living beings, the whole of creation, is waiting for the revelation of the children of God; they are waiting to celebrate their apokatastasis, their reinstallation with the redemption of the children of God. Carl Jung, Visions Seminar, Page 1280

So one could say the animal is the most pious of all creatures because it fulfills the will of God. It has also a psychology of a kind which is not human. It is below the human, you would say, but inasmuch as it is below, it is also above the human. The animal represents the will of the Deity. Carl Jung, Dream Symbols of the Individuation Process, Page 88

Even domestic animals, to whom we erroneously deny a conscience, have complexes and moral reactions. Carl Jung, Civilization in Transition, Page 446.

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

A complete life, unconditionally lived, is the work of the Holy Spirit. It leads us into all dangers and defeats, and into the light of knowledge, which is to say, into maximal consciousness. This is the aim of the incarnation as well as the Creation, which wants each being to attain its perfection. Carl Jung, Letters Vol. II, Pages 268.

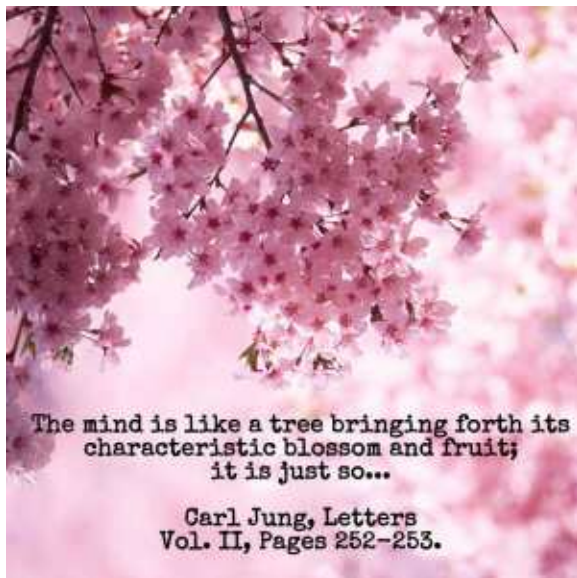
"Knowest thou not that heaven and the elements were formerly one, and were separated by a divine act of creation from one another, that they might bring forth thee and all things." Gerhard Dorn, Psychology of Yoga and Meditation, Page 158

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

God is creation, for he is something definite, and therefore differentiated from the Pleroma.

Philemon, Liber Novus, Page 348.

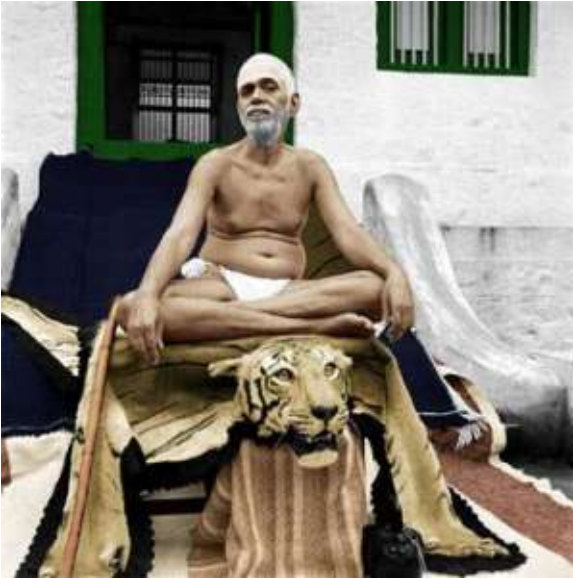
Purusha as creator sacrifices himself in order to bring the world into being: God dissolves in his own creation. Carl Jung, Letters Vol. II, Page 304.



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Carl Jung: "The Holy Men of India" Ramana Maharshi (2022-10-29 04:11)

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The Holy Men of India

The famous psychoanalyst's thoughts about Sri Ramana Maharshi.



By Carl Jung

Jung wrote this essay as the introduction to a book about Ramana Maharshi by Heinrich Zimmer.[3]1 Paragraph numbers are from Jung's Collected Works.

[4]The Holy Men of India

Heinrich Zimmer had been interested for years in the Maharshi of Tiruvannamalai, and the first question he asked me on my return from India concerned this latest holy and wise man from southern India. I do not know whether my friend found it an unforgivable or an incomprehensible sin on my part that I had not sought out Shri Ramana. I had the feeling that he would certainly not have neglected to pay him a visit, so warm was his interest in the life and thought of the holy man. This was scarcely surprising, as I know how deeply Zimmer had penetrated into the spirit of India. His most ardent wish to see India in reality was unfortunately never fulfilled, and the one chance he had of doing so fell through in the last hours before the outbreak of the second World War. As if in compensation, his vision of the spiritual India was all the more magnificent. In our work together he gave me invaluable insights into the Oriental psyche, not only through his immense technical knowledge, but above all through his brilliant grasp of the meaning and content of Indian mythology. Unhappily, the early death of those beloved of the gods was fulfilled in him, and it remains for us to mourn the loss of a

spirit that overcame the limitations of the specialist and, turning towards humanity, bestowed upon it the joyous gift of "immortal fruit."

951 The carrier of mythological and philosophical wisdom in India has been since time immemorial the "holy man"—a Western title which does not quite render the essence and outward appearance of the parallel figure in the East. This figure is the embodiment of the spiritual India, and we meet him again and again in the literature. No wonder, then, that Zimmer was passionately interested in the latest and best incarnation of this type in the phenomenal personage of Shri Ramana. He saw in this yogi the true avatar of the figure of the rishi, seer and philosopher, which strides, as legendary as it is historical, down the centuries and the ages.

952 Perhaps I should have visited Shri Ramana. Yet I fear that if I journeyed to India a second time to make up for my omission, it would fare with me just the same: I simply could not, despite the uniqueness of the occasion, bring myself to visit this undoubtedly distinguished man personally. For the fact is, I doubt his uniqueness; he is of a type which always was and will be. Therefore it was not necessary to seek him out. I saw him all over India, in the pictures of Ramakrishna, in Ramakrishna's disciples, in Buddhist monks, in innumerable other figures of the daily Indian scene, and the words of his wisdom are the *sous-entendu* of India's spiritual life. Shri Ramana is, in a sense, a *hominum homo*, a true "son of man" of the Indian earth. He is "genuine," and on top of that he is a "phenomenon" which, seen through European eyes, has claims to uniqueness. But in India he is merely the whitest spot on a white surface (whose whiteness is mentioned only because there are so many surfaces that are just as black). Altogether, one sees so much in India that in the end one only wishes one could see less: the enormous variety of countries and human beings creates a longing for complete simplicity. This simplicity is there too; it pervades the spiritual life of India like a pleasant fragrance or a melody. It is everywhere the same, but never monotonous, endlessly varied. To get to know it, it is sufficient to read an Upanishad or any discourse of the Buddha. What is heard there is heard everywhere; it speaks out of a million eyes, it expresses itself in countless gestures, and there is no village or country road where that broad-branched tree cannot be found in whose shade the ego struggles for its own abolition, drowning the world of multiplicity in the All and All-Oneness of Universal Being. This note rang so insistently in my ears that soon I was no longer able to shake off its spell. I was then absolutely certain that no one could ever get beyond this, least of all the Indian holy man himself; and should Shri Ramana say anything that did not chime in with this melody, or claim to know anything that transcended it, his illumination would assuredly be false. The holy man is right when he intones India's ancient chants, but wrong when he pipes any other tune. This effortless drone of argumentation, so suited to the heat of southern India, made me refrain, without regret, from a visit to Tiruvannamalai.

953 Nevertheless, the unfathomableness of India saw to it that I should encounter the holy man after all, and in a form that was more congenial to me, without my seeking him out: in Trivandrum, the capital of Travancore, I ran across a disciple of the Maharshi. He was an unassuming little man, of a social status which we would describe as that of a primary-school teacher, and he reminded me most vividly of the shoemaker of Alexandria who (in Anatole France's story) was presented to St. Anthony by the angel as an example of an even greater saint than he. Like the shoemaker, my little holy man had innumerable children to feed and was making special sacrifices in order that his eldest son might be educated. (I will not enter here into the closely allied question as to whether holy men are always wise, and conversely,

whether all wise men are unconditionally holy. In this respect there is room for doubt.) Be that as it may, in this modest, kindly, devout, and childlike spirit I encountered a man who had absorbed the wisdom of the Maharshi with utter devotion, and at the same time had surpassed his master because, notwithstanding his cleverness and holiness, he had “eaten” the world. I acknowledge with deep gratitude this meeting with him; nothing better could have happened to me. The man who is only wise and only holy interests me about as much as the skeleton of a rare saurian, which would not move me to tears. The insane contradiction, on the other hand, between existence beyond Māyā in the cosmic Self, and that amiable human weakness which fruitfully sinks many roots into the black earth, repeating for all eternity the weaving and rending of the veil as the ageless melody of India—this contradiction fascinates me; for how else can one perceive the light without the shadow, hear the silence without the noise, attain wisdom without foolishness? The experience of holiness may well be the most painful of all. My man—thank God—was only a little holy man; no radiant peak above the dark abysses, no shattering sport of nature, but an example of how wisdom, holiness, and humanity can dwell together in harmony, richly, pleasantly, sweetly, peacefully, and patiently, without limiting one another, without being peculiar, causing no surprise, in no way sensational, necessitating no special post-office, yet embodying an age-old culture amid the gentle murmur of the coconut palms fanning themselves in the light sea wind. He has found a meaning in the rushing phantasmagoria of Being, freedom in bondage, victory in defeat.

954 Unadulterated wisdom and unadulterated holiness, I fear, are seen to best advantage in literature, where their reputation remains undisputed. Lao-tzu reads exquisitely, unsurpassably well, in the Tao Teh Ching; Laotzu with his dancing girl on the Western slope of the mountain, celebrating the evening of life, is rather less edifying. But even less can one approve of the neglected body of the “unadulterated” holy man, especially if one believes that beauty is one of the most excellent of God’s creations.

955 Shri Ramana’s thoughts are beautiful to read. What we find here is purest India, the breath of eternity, scorning and scorned by the world. It is the song of the ages, resounding, like the shrilling of crickets on a summer’s night, from a million beings. This melody is built up on the one great theme, which, veiling its monotony under a thousand colourful reflections, tirelessly and everlastingly rejuvenates itself in the Indian spirit, whose youngest incarnation is Shri Ramana himself. It is the drama of ahamkāra, the “I-maker” or ego-consciousness, in opposition and indissoluble bondage to the atman, the self or non-ego. The Maharshi also calls the atman the “ego-ego”—significantly enough, for the self is indeed experienced as the subject of the subject, as the true source and controller of the ego, whose (mistaken) strivings are continually directed towards appropriating the very autonomy which is intimated to it by the self.

956 This conflict is not unknown to the Westerner: for him it is the relationship of man to God. The modern Indian, as I can testify from my own experience, has largely adopted European habits of language, “self” or “atman” being essentially synonymous with “God.” But, in contradistinction to the Western “man and God,” the Indian posits the opposition (or correspondence) between “ego and self.” “Ego,” as contrasted with “man,” is a distinctly psychological concept, and so is “self”—to our way of thinking. We might therefore be inclined to assume that in India the metaphysical problem “man and God” has been shifted on to the psychological plane. On closer inspection it is clear that this is not so, for the Indian concept of “ego” and “self” is not really psychological but— one could well say—just as metaphysical as our “man and God.” The Indian lacks the epistemological standpoint just as much as our

own religious language does. He is still “pre-Kantian.” This complication is unknown in India and it is still largely unknown with us. In India there is no psychology in our sense of the word. India is “pre-psychological”: when it speaks of the “self,” it posits such a thing as existing. Psychology does not do this. It does not in any sense deny the existence of the dramatic conflict, but reserves the right to the poverty, or the riches, of not knowing about the self. Though very well acquainted with the self’s peculiar and paradoxical phenomenology, we remain conscious of the fact that we are discerning, with the limited means at our disposal, something essentially unknown and expressing it in terms of psychic structures which may not be adequate to the nature of what is to be known.

957 This epistemological limitation keeps us at a remove from what we term “self” or “God.” The equation self = God is shocking to the European. As Shri Ramana’s statements and many others show, it is a specifically Eastern insight, to which psychology has nothing further to say except that it is not within its competence to differentiate between the two. Psychology can only establish that the empiricism of the “self” exhibits a religious symptomatology, just as does that category of assertions associated with the term “God.” Although the phenomenon of religious exaltation transcends epistemological criticism—a feature it shares with all manifestations of emotion—yet the human urge to knowledge asserts itself again and again with “ungodly” or “Luciferian” obstinacy and wilfulness, indeed with necessity, whether it be to the loss or gain of the thinking man. Sooner or later he will place his reason in opposition to the emotion that grips him and seek to withdraw from its entangling grasp in order to give an account of what has happened. If he proceeds prudently and conscientiously, he will continually discover that at least a part of his experience is a humanly limited interpretation, as was the case with Ignatius Loyola and his vision of the snake with multiple eyes, which he at first regarded as of divine, and later as of diabolical, origin. (Compare the exhortation in I John 4:1: “Do not believe every spirit, but test the spirits to see whether they are of God.”) To the Indian it is clear that the self as the originating ground of the psyche is not different from God, and that, so far as a man is in the self, he is not only contained in God but actually is God. Shri Ramana is quite explicit on this point. No doubt this equation, too, is an “interpretation.” Equally, it is an interpretation to regard the self as the highest good or as the goal of all desire and fulfilment, although the phenomenology of such an experience leaves no doubt that these characteristics exist a priori and are indispensable components of religious exaltation. But that will not prevent the critical intellect from questioning the validity of these characteristics. It is difficult to see how this question could be answered, as the intellect lacks the necessary criteria. Anything that might serve as a criterion is subject in turn to the critical question of validity. The only thing that can decide here is the preponderance of psychic facts.

958 The goal of Eastern religious practice is the same as that of Western mysticism: the shifting of the centre of gravity from the ego to the self, from man to God. This means that the ego disappears in the self, and man in God. It is evident that Shri Ramana has either really been more or less absorbed by the self, or has at least struggled earnestly all his life to extinguish his ego in it. The Exercitia spiritualia reveal a similar striving: they subordinate “self-possession” (possession of an ego) as much as possible to possession by Christ. Shri Ramana’s elder contemporary, Ramakrishna, had the same attitude concerning the relation to the self, only in his case the dilemma between ego and self seems to emerge more distinctly. Whereas Shri Ramana displays a “sympathetic” tolerance towards the worldly callings of his disciples, while yet exalting the extinction of the ego as the real goal of spiritual exertion, Ramakrishna shows a rather more hesitant attitude in this respect. He says: “So long as ego-seeking exists, neither knowledge (jñāna) nor liberation (mukti) is possible, and

to births and deaths there is no end.”[5]2 All the same, he has to admit the fatal tenacity of ahamkāra (the “I-maker”): “Very few can get rid of the sense of ‘I’ through samādhi.... We may discriminate a thousand times, but the sense of ‘I’ is bound to return again and again. You may cut down the branches of a fig-tree today, but tomorrow you will see that new twigs are sprouting.”[6]3 He goes so far as to suggest the indestructibility of the ego with the words: “If this sense of ‘I’ will not leave, then let it stay on as the servant of God.”[7]4 Compared with this concession to the ego, Shri Ramana is definitely the more radical or, in the sense of Indian tradition, the more conservative. Though the elder, Ramakrishna is the more modern of the two, and this is probably to be attributed to the fact that he was affected by the Western attitude of mind far more profoundly than was Shri Ramana.

959 If we conceive of the self as the essence of psychic wholeness, i.e., as the totality of conscious and unconscious, we do so because it does in fact represent something like a goal of psychic development, and this irrespective of all conscious opinions and expectations. The self is the subject-matter of a process that generally runs its course outside consciousness and makes its presence felt only by a kind of long-range effect. A critical attitude towards this natural process allows us to raise questions which are excluded at the outset by the formula self = God. This formula shows the dissolution of the ego in the atman to be the unequivocal goal of religion and ethics, as exemplified in the life and thought of Shri Ramana. The same is obviously true of Christian mysticism, which differs from Oriental philosophy only through having a different terminology. The inevitable consequence is the depreciation and abolition of the physical and psychic man (i.e., of the living body and ahamkāra) in favour of the pneumatic man. Shri Ramana speaks of his body as “this clod.” As against this, and taking into consideration the complex nature of human experience (emotion plus interpretation), the critical standpoint admits the importance of ego-consciousness, well knowing that without ahamkāra there would be absolutely no one there to register what was happening. Without the Maharshi’s personal ego, which, as a matter of brute experience, only exists in conjunction with the said “clod” (= body), there would be no Shri Ramana at all. Even if we agreed with him that it is no longer his ego, but the atman speaking, it is still the psychic structure of consciousness in association with the body that makes speech communication possible. Without this admittedly very troublesome physical and psychic man, the self would be entirely without substance, as Angelus Silesius has already said:

I know that without me
God can no moment live;
Were I to die, then he
No longer could survive.

960 The intrinsically goal-like quality of the self and the urge to realize this goal are, as we have said, not dependent on the participation of consciousness. They cannot be denied any more than one can deny one’s ego-consciousness. It, too, puts forward its claims peremptorily, and very often in overt or covert opposition to the needs of the evolving self. In reality, i.e.,

with few exceptions, the entelechy of the self consists in a succession of endless compromises, ego and self laboriously keeping the scales balanced if all is to go well. Too great a swing to one side or the other is often no more than an example of how not to set about it. This certainly does not mean that extremes, when they occur in a natural way, are in themselves evil. We make the right use of them when we examine their meaning, and they give us ample opportunity to do this in a manner deserving our gratitude. Exceptional human beings, carefully hedged about and secluded, are invariably a gift of nature, enriching and widening the scope of our consciousness—but only if our capacity for reflection does not suffer shipwreck. Enthusiasm can be a veritable gift of the gods or a monster from hell. With the hybris which attends it, corruption sets in, even if the resultant clouding of consciousness seems to put the attainment of the highest goals almost within one's grasp. The only true and lasting gain is heightened and broadened reflection.

961 Banalities apart, there is unfortunately no philosophical or psychological proposition that does not immediately have to be reversed. Thus reflection as an end in itself is nothing but a limitation if it cannot stand firm in the turmoil of chaotic extremes, just as mere dynamism for its own sake leads to inanity. Everything requires for its existence its own opposite, or else it fades into nothingness. The ego needs the self and vice versa. The changing relations between these two entities constitute a field of experience which Eastern introspection has exploited to a degree almost unattainable to Western man. The philosophy of the East, although so vastly different from ours, could be an inestimable treasure for us too; but, in order to possess it, we must first earn it. Shri Ramana's words, which Heinrich Zimmer has bequeathed to us, in excellent translation, as the last gift of his pen, bring together once again the loftiest insights that the spirit of India has garnered in the course of the ages, and the individual life and work of the Maharshi illustrate once again the passionate striving of the Indian for the liberating "Ground." I say "once again," because India is about to take the fateful step of becoming a State and entering into a community of nations whose guiding principles have anything and everything on the programme except detachment and peace of the soul.

962 The Eastern peoples are threatened with a rapid collapse of their spiritual values, and what replaces them cannot always be counted among the best that Western civilization has produced. From this point of view, one could regard Ramakrishna and Shri Ramana as modern prophets, who play the same compensatory role in relation to their people as that of the Old Testament prophets in relation to the "unfaithful" children of Israel. Not only do they exhort their compatriots to remember their thousand-yearold spiritual culture, they actually embody it and thus serve as an impressive warning, lest the demands of the soul be forgotten amid the novelties of Western civilization with its materialistic technology and commercial acquisitiveness. The breathless drive for power and aggrandizement in the political, social, and intellectual sphere, gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences. Not only in India but in China, too, much has already perished where once the soul lived and thrived. The externalization of culture may do away with a great many evils whose removal seems most desirable and beneficial, yet this step forward, as experience shows, is all too dearly paid for with a loss of spiritual culture. It is undeniably much more comfortable to live in a well-planned and hygienically equipped house, but this still does not answer the question of who is the dweller in this house and whether his soul rejoices in the same order and cleanliness as the house which ministers to his outer life. The man whose interests are all outside is never satisfied with what is necessary, but is perpetually hankering after something more and

better which, true to his bias, he always seeks outside himself. He forgets completely that, for all his outward successes, he himself remains the same inwardly, and he therefore laments his poverty if he possesses only one automobile when the majority have two. Obviously the outward lives of men could do with a lot more bettering and beautifying, but these things lose their meaning when the inner man does not keep pace with them. To be satiated with “necessities” is no doubt an inestimable source of happiness, yet the inner man continues to raise his claim, and this can be satisfied by no outward possessions. And the less this voice is heard in the chase after the brilliant things of this world, the more the inner man becomes the source of inexplicable misfortune and uncomprehended unhappiness in the midst of living conditions whose outcome was expected to be entirely different. The externalization of life turns to incurable suffering, because no one can understand why he should suffer from himself. No one wonders at his insatiability, but regards it as his lawful right, never thinking that the one-sidedness of this psychic diet leads in the end to the gravest disturbances of equilibrium. That is the sickness of Western man, and he will not rest until he has infected the whole world with his own greedy restlessness.

963 The wisdom and mysticism of the East have, therefore, very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man, which we set aside as trifling. The life and teaching of Shri Ramana are of significance not only for India, but for the West too. They are more than a document human: they are a warning message to a humanity which threatens to lose itself in unconsciousness and anarchy. It is perhaps, in the deeper sense, no accident that Heinrich Zimmer’s last book should leave us, as a testament, the life-work of a modern Indian prophet who exemplifies so impressively the problem of psychic transformation.

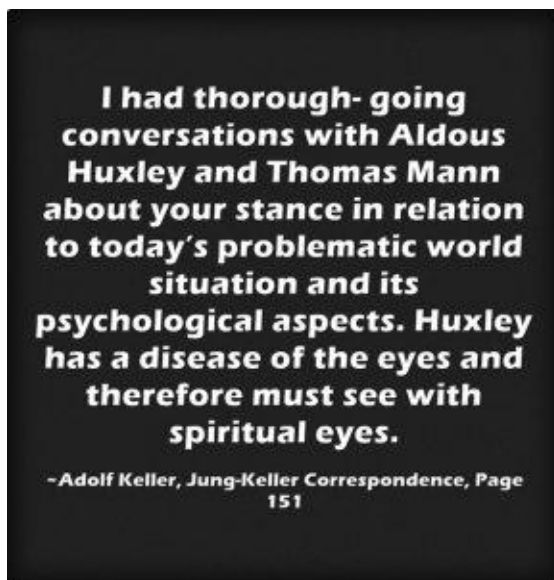
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Carl Jung on "Aldous Huxley" - Anthology - Quotations (2022-10-30 04:44)

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He [Aldous Huxley] told me that he had been with D. H. Lawrence at the moment of his death and said that it had been an extraordinary experience. Lawrence told him that he could feel himself coming out of his own body, as though he were standing in a corner of the room looking at himself lying in bed. Miguel Serrano, Jung-Hesse A Friendship, Page 89

I had thorough- going conversations with Aldous Huxley and Thomas Mann about your stance in relation to today's problematic world situation and its psychological aspects. Huxley has a disease of the eyes and therefore must see with spiritual eyes. Adolf Keller, Jung-Keller Correspondence, Page 151

In Saint Paul-de-Vence, France, in mid-July 1961, Hillman and Meier were among the participants, along with anthropologist Francis Huxley and his novelist uncle, Aldous Huxley. Dick 156

Russell, The Life and Ideas of James Hillman, Page 254

That is the mistake Aldous Huxley makes: he does not know that he is in the role of the "Zauberlehrling," who learned from his master how to call the ghosts but did not know how to get rid of them again. Carl Jung, Letters Vol. II to Victor White dated 10 April 1954.

When Huxley says that a symbol is uncoloured, this is an error. Carl Jung, Letters Vol. II, Page 300.

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KALI: An Exploration of Hinduism Through the Image of the Divine Feminine Free Webinar (2022-10-31 05:25)

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KALI: An Exploration of Hinduism Through the Image of the Divine Feminine

Presented by Michael Marsman, LCSW

November 29, 2022, 11 am - 1 pm PST (UTC -8)

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DESCRIPTION

Hinduism can offer an apt and nuanced way of understanding the complex workings of the psyche. The way that it employs shapeshifting and tricksterism, for example, underscores the way that the mythology captures dynamics that are beyond conventional understandings of rationality and morality, without some of the prejudices inherent in western mythology. Its imagery is able to symbolize at once the changeable and multifaceted nature of psychic movement while the myths depict processes that are ongoing and continually developing, taking different twists and turns and with multiple end-points. It is a mythology that allows for the both/and.

This talk will focus on the Hindu goddess Kali, whose name refers to time, black and death. Often depicted in horrific form, she has generally been portrayed as an image of the Terrible Mother in western psychology. In India, though, Kali, as a manifestation of the divine feminine, is mainly seen as savior and protector. This talk will explore the myth of Kali as portrayed in the *Devi Mahatmyam*, the 2,500-year-old religious text translated as “In Praise of the Goddess,” wherein Kali is engaged in the epic battle to save the gods. The talk will include a historical and philosophical background and will apply a symbolic understanding of the story to clinical understanding and practice.

Michael Marsman, LCSW is a certified Jungian analyst in private practice in Berkeley, California and is a member of the C.G. Jung Institute of San Francisco and the Jungian Psychoanalytic Association (JPA) in New York. He is a graduate of the JPA where he is a faculty member, supervisor and former board member. His research focuses on Hindu mythology and gender and sexuality. Among his published works are “Bringing Dharma to Earth: The Sabarimalai Pilgrimage and Ayyappan Myth” in *Spring Journal* (2013), “Transgenderism and Transformation: An Attempt at a Jungian Understanding” in the *Journal of Analytical Psychology* (2017) and “Kali: In Praise of the Goddess” in *Psychological Perspectives* (2019). Michael has taught and presented nationally and internationally on diverse topics such as Hindu mythology, analytic ethics and transgenderism, archetypes, and the collective unconscious and amplification. He is a former board member and treasurer of the Philemon Foundation.

Learning objectives:

- Explain how mythological figures can symbolize the changeable and multifaceted nature of psychic movement.
- Explain how myths and images can help therapists understand how their patients experience their lives and how they relate to others.

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